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THE LUTHERAN QUARTERLY.

OCTOBER, 1910.

ARTICLE I.

THE BIBLE AS LITERATURE.

BY REV. HUBER G. BUEHLER, M.A., LITT.D.

Isa. 40:8.—The grass withereth, the flower fadeth; but the word of our God shall stand forever.

I wish to speak of the Bible in some of its literary aspects. By the literary study of the Bible I mean, of course, something very different from the study of the Bible as a manual of sacred history, presenting the annals of the People of Israel and recording the founding of the Christian church; and also something very different from the study of the Bible as a text-book of theology and morals, setting forth truths about God and man's relation to Him. By the literary study of the Bible I mean the study of the Bible as *literature*; and for a discussion of this subject, the obvious starting point is the question: What do we mean by literature?

The answer to this question may be approached in two different ways. On the one hand we may approach it after the manner of Professor Winchester, of Wesleyan University, who in his admirable book on the "Principles of Literary Criticism" undertakes to ascertain what are the essential and intrinsic qualities that distinguish literature from writing that is not literature; and who tells us as the result of his inquiry, in a definition that has been widely circulated, that *literature is writing which has permanent power to appeal to the emotions*. On the other hand,

we may answer the question, What do we mean by literature? after the manner of Professor Moulton, of the University of Chicago, who, approaching the subject from the outside as it were, says that *literature is made up of dramas, histories, stories, poems, philosophical works and the like*. Either of these descriptions of literature is, I think, a suggestive starting point for a talk about the literary study of the Bible; and in this paper I propose that, instead of choosing between them, we use each of them in turn. In the first part of our discussion, then, we shall consider the Bible as possessing certain qualities, called literary, that give it permanent power to appeal to the emotions; in the second part we shall consider the Bible as made up of dramas, histories, stories, poems and the like.

I. *The Bible as possessing certain qualities, called literary, that give it permanent power to appeal to the emotions*. There is not room here to explain very fully what is meant by saying that the distinctive mark of literature is its permanent power of appealing to the emotions; but this description of literature will probably have little meaning to some unless we take a moment for illustration, however brief. For example, we do not call an almanac literature; we do not call the news items in the daily paper literature. Why not? Manifestly because we are to throw these away tomorrow. Literature must have *permanent value*. But what gives a book *permanent value*? To have permanent value a book must clearly contain something that will always be of value or interest to men; but that is not enough. A text-book of geography or a school-book on algebra contains matter of permanent value, yet we never think of either of them as literature. Nay more, a treatise on theology, though it sets forth in systematic manner the sublime truths about God as revealed in the Bible, is not necessarily literature; whereas Waller's graceful songs about garlands, girls, and locks of hair, Burns' lines "To a Mouse," and the Bible itself, are unquestionably literature. This leads us to see that literature consists, not of books that contain matter of permanent interest, but of books that are themselves of permanent interest. The facts and truths in Frye's Geography and Wentworth's Algebra are indeed of permanent value; but the books themselves are not. They will be superseded by other geographies and algebras which will restate the same facts and truths in other ways. The truths will

live; the books will die. Even the treatise on theology will perish utterly unless it have something more than truth to give it life, just as Newton's treatise on gravitation is no longer read. No book is literature if it is liable to be superseded next year or next century by another book, saying the same things and saying them better. The book itself must have permanence. And what is the essential difference between a school geography and a poem by Waller or Burns which gives permanence to the one and denies it to the other? It is just this: the geography, as a whole, appeals to the intellect alone, while the poem appeals to far more than intellect. By its depth of feeling, by its imagination, by its thought, by its form, the poem stirs our souls, it clutches our hearts every time we read it, that is, it permanently appeals to our emotions. And this we shall find to be the touchstone of all literature really worthy of the name, whether it be Shakespeare's *Hamlet*, Lincoln's Gettysburg Speech, or Kipling's *Recessional*. This is why Waller's graceful nothings said or sung to his *Sacharissa* live forever as literature, while Newton's explanation of the laws of gravitation is remembered only as scientific writing.

Turning now to the Bible, and asking ourselves to what extent, entirely apart from its value as history, and entirely apart from its importance as a revelation of God, it possesses this literary quality of permanent power of appealing to our emotions, of clutching our hearts by its feeling, its thought, its imagination, its way of putting things, what do we find? To readers of these pages it is hardly necessary to answer, or to cite illustrations. To state the definitions is to win the case. Passages proving that the Bible is literature, as thus defined, and literature of the grandest quality, will rush to memory by the score. The story of Creation—is there any danger that any restatement of astronomical or geological truth, however explicit, accurate, and up-to-date, will ever supersede that? As an exposition of what we have come to call scientific facts, the first chapters of *Genesis* leave much to be desired; but as a piece of writing setting forth God's part in creation, they are inimitable and nothing will ever take their place. And the story of Cain and Abel—what a powerful picture of murder that is in a few bold strokes, giving in a few lines motive, heinousness, retribution. Will it be done away with by the account of a murder which we may read in

tomorrow's papers? Nay, has it ever been approached even by Poe's famous "Murders in the Rue Morgue?" Or the account of the offering of Isaac:

"And Isaac spake unto Abraham his fother, and said,
My father: and he said, Here am I, my son. And he said,
Behold the fire and the wood; but where is the lamb for a
burnt offering?"

Who can read those words unmoved, entirely apart from the religious meaning of the story? Or the narrative of the birth and childhood of Jesus—will that ever be improved by any re-statement of the great facts? Would we tolerate any other account? Nay, we resent the attempt of any modern writer to put it in his own words. The folly of knowing the right and doing it not is, alas, ever present with us; but we shall never have any statement of it superior to the peroration of the Sermon on the Mount, contrasting the man who built upon the sand with the man who built on the rock. Love, thank God, is as old as human hearts and as new as the sunrise; but shall we ever have an essay on it of such permanent power to hold the attention of men as the 13th Chapter of I Corinthians? The innocence and sweetness of childhood is one of the perennial beauties of earth; we shall never have a literary expression of it to supplant the four sentences beginning, "They brought unto Him little children." All who teach school know how persistent is laziness; and they also know that we shall never have a sermon against it to displace the little sonnet of two stanzas:

"Go to the ant, thou Sluggard;
Consider her ways, and be wise:
Which having no chief,
Overseer,
Or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.

How long wilt thou sleep, O Sluggard?
When wilt thou arise out of thy sleep?
‘Yet a little sleep
A little slumber,
A little folding of the hands to sleep’
So shalt thy poverty come as a robber,
And thy want as an armed man!”

Burke’s celebrated description of the desolation of Carnatic, which when he uttered it made men shudder and women faint, has not set aside Isaiah’s picture of a land utterly destroyed:

“Their slain shall be cast out, and the stink of their carcasses shall come up, and the mountains shall be melted with their blood. From generation to generation it shall lie waste; none shall pass through it for ever and ever. But the pelican and the porcupine shall possess it; and the owl and the raven shall dwell therein: they shall call the nobles thereof to the Kingdom, but none shall be there; and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and thistles in the fortresses thereof: and it shall be an habitation of jackals, a court for ostriches. And the wild beasts of the desert shall meet with the wolves, and the satyr shall go to his fellow; yea, the night monster shall settle there, and shall find her a place of rest. There shall the arrowsnake make her nest, and lay, and hatch, and gather under her shadow: yea, there shall the kites be gathered, every one with her mate.”

In force, imaginary, diction, music, the advantage is all with Isaiah. In the last two or three thousand years, we have had many short stories told us; but we have never had any with more permanent power to appeal to our feelings than the story of Joseph and the story of Esther. Why is it that men, women and children never weary of these stories? Do you think it is because of any historical value or ethical importance? No, it is because, as mere stories, they have power to move the heart; it is because they are the most artistically beautiful stories in all languages; it is because they are literature and that of the greatest. The fact is, if it is true, as I think it is, that literature is

writing which by its feeling, thought, imagination, and form has permanent power to grip the human soul, then the Bible is largely made up of some of the most glorious literature ever penned. Every emotion is comprised in the mighty gamut. Is it friendship? Behold the love of David for Jonathan. Is it righteous anger? Consider the imprecations of the Psalmist. Is it exultation? Read the Song of Deborah. Is it reverence, joy, hope, faith, grief, pity? Each one finds a tongue, and speaks in a style of noble naturalness the expressive language of the heart.

II. If we turn now to Professor Moulton's description of *literature as made up of dramas, histories, stories, poems, and the like*, we find the Bible responding equally well to that test of great literature. Nearly all forms of literature are found within its pages. It has the outward appearance of a single book: in reality it is a whole library of poetry and prose, history and biography, tragedy and love song, philosophy and oratory. From most readers this interesting fact has long been hidden by the peculiar way in which the Bible is ordinarily printed. In our ordinary Bibles, there are no titles to essays or poems, nor anything to mark where one poem or discourse ends and another begins; and in King James' version, there is not even a distinction made between poetry and prose. It is much as if one of our Church papers or our school readers were printed "solid" without any headings, and cut up into numbered verses and chapters of equal length. Hence the Bible has become to most readers not literature, but simply a storehouse of pious and neatly numbered texts. The literary form and structure of the contents of our beloved book have been restored for us by Professor Moulton, of Chicago, in his "Modern Readers' Bible;" and anyone who would really pursue the literary study of the Bible must make himself acquainted with Professor Moulton's work. Just now I must content myself in this part of our discussion with mentioning some of the different types of literature represented in Scripture, and citing examples.

A large portion of the Bible, as we all know, is History: the History of the People of Israel as presented by themselves, and the History of the Founding of the Church of Christ. Scattered through the historical books, with nothing to distinguish them in the ordinary version from the historic context, is a long

series of stories of surpassing interest. Such are the beautiful love story of Isaac and Rebecca; the splendid narrative of Elijah's Triumph over the Prophets of Baal, which I never read without a thrill of admiration for its literary power; the melting tale of the Raising of Lazarus; the lovely pastoral of the Prodigal Son; the majestic parable of the Wheat and the Tares, the mere language of which affects me like the melodious thunder of an organ; the fascinating account of Paul at Athens; the graphic and thrilling record of the Mob at Ephesus; and the entire story of how Paul was brought to preach Christianity at Rome, beginning with his Arrest at Jerusalem. Even the shortest form of story, called anecdote, has its best examples in the Bible; e. g., the incident of Jesus' answer to those who asked him if it was lawful to give tribute unto Cæsar. Is any finer anecdote recorded in Boswell's Johnson? And just as we have anecdotes, so we have fables, like those of Aesop, of which this is one:

"The trees went forth on a time to anoint a king over them, and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to wave to and fro over the trees? And the trees said unto the fig tree, Come, thou, and reign over us. But the fig tree said unto them, Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees? And the trees said unto the vine, Come, thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to wave to and fro over the trees? Then said all the trees unto the bramble, Come, thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you then come and put your trust in my shadow."

These stories, anecdotes and fables are easily recognized for what they are—stories of artistic skill, anecdotes and fables of point and power. It is not so well known that Deuteronomy is made up of the Orations and Songs of Moses, constituting his Farewell to the People of Israel and corresponding to the Farewell Addresses of our own Washington, and that Deuteronomy and the discourses of the prophets are Oratory in the fullest sense of

the term and of the highest quality. I have already compared a passage from Isaiah with one from Burke. Philosophy as a department of literature is represented in the Bible in several forms. First we have the short Proverb, as,

“He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.”

Another example:

“Boast not thyself of tomorrow;
For thou knowest not what a day may bring forth.”

What could be more charming than the following epigram of five lines:

“Weary not thyself to be rich;
Cease from thine own wisdom;
Wilt thou set thine eyes upon that which is not?
For riches certainly make themselves wings,
Like an eagle that flieth toward heaven.”

The famous essays of Lord Bacon are matched in form and surpassed in content by numerous Essays in our Bible. I have already spoken of Paul's Essay on Love. Here is one of several Essays on the Tongue, from the Apocrypha:

“The stroke of a whip maketh a mark in the flesh; but the stroke of a tongue will break bones. Many have fallen by the edge of the sword; yet not so many as they that have fallen because of the tongue. Happy is he that is sheltered from it, that hath not passed through the wrath thereof; that hath not drawn its yoke, and hath not been bound with its bands. For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.”

Those short poems by Shakespeare, Milton, Wordsworth and others, each complete in fourteen lines, and called sonnets, have in the Bible their counterpart in purpose and substance, though

not in form. I have already quoted the sonnet on the Sluggard; here is another Biblical sonnet:

"There be three things which are too wonderful for me,
Yea, four which I know not.
The way of an an Eagle in the air;
The way of a Serpent upon a rock;
The way of a Ship in the winds of the sea;
And the way of a Man with a Maid."

More worthy of note is the beautiful Biblical poem on Wisdom, beginning.

"My son, despise not the chastening of the Lord."

Of the kind of poetry called Lyric, which is the outburst of the thought and feeling of the poet's own soul, there are hundreds of examples in the Bible which have never been equalled elsewhere as mere Lyric poetry. Such are the Psalms of David, and I mention for special literary excellence the twenty-third, beginning:

"The Lord is my shepherd"—

the nineteenth,

"Lord, thou hast been our dwelling place in all generations"—

the ninety-first,

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty"—

the one hundred and third,

"Bless the Lord, O my soul, and all that is within me, bless His holy name"—

the one hundred and nineteenth; and the one hundred and thirty-ninth,

"O Lord thou hast searched me and known me."

Beside these majestic outpourings of the soul of the Poet King of Israel, Heber's "Holy, Holy, Holy, Lord God Almighty" and Newman's "Lead Kindly Light, amid the encircling gloom" are feeble hymns. Equally fine in its literary quality, but altogether different in its thought and purpose, is the "Bride's Reminiscence" in the "Song of Solomon," which inevitably suggests a comparison with Tennyson's "Maud":

"The voice of my beloved! behold he cometh,
Leaping upon the mountains,
Skipping upon the hills.

My beloved is like a roe or a young hart

Behold he standeth behind our wall,

He looketh in at the windows,

He sheweth himself through the lattice.

My beloved spake, and said unto me:

'Rise up, my love, my fair one,

And come away.

For lo, the winter is past,

The rain is over and gone;

The flowers appear on the earth;

The time of the singing of birds is come;

And the voice of the turtle is heard in our land;

'The fig tree ripeneth her green figs,

And the vines are in blossom,

They give forth their fragrance.

Arise, my love, my fair one,

And come away.'"

And the grandest lyric without exception in the whole range of literature is the outburst of the Creator's joy in his creation, which in the book of Job is put into the mouth of God himself, beginning:

"Where wast thou when I laid the foundations of the earth?"

Even dramatic literature is represented in the Bible. As to substance, the resemblance between the tragic career of Saul and the career of Shakespeare's Macbeth has often been pointed out; and as to dramatic form, the love songs of Solomon, much prophecy, and the Book of Job—one of the world's literary marvels—are all made up of the conversation of different characters, which was the nearest approach to a drama that was possible among the Hebrews, who had no theatre.

And now, does some one say, What of it all? Is not the Bible, first of all, most important of all, a revelation of what to believe and how to live? If it contains a revelation from God, what difference does it make to any but scholars whether it is literature or not? To which I reply, Most assuredly the Bible is, first and foremost, a divine book, revealing God and our duty, a veritable lamp to our feet; but the point which I wish to make here is that the theological and ethical value of the Bible are so closely related to its literary character, that if we lose sight of its literary structure we are in grave danger of misinterpreting its words about God and life. An illustration or two will, I hope, make this plain.

Suppose, for example, that some evening, desiring to feed our spiritual life by spiritually appropriating some word about God, we sit down and open our Bibles at the Book of Job, to read a few verses at random, and our eye falls upon the scornful words,

"Is it any pleasure to the Almighty that thou art righteous?"

or this despondent cry,

"I am a brother to dragons and a companion to owls."

Is it not manifest that if we undertake to extract any theological or ethical meaning from these words, we shall be grievously misled if we do not remember that the Book of Job is dramatic in form; that is, that it consists, for the most part, of a poetical conversation between different characters, and that it makes a

great difference whether the verse we are studying was spoken by Zophar the Naamathite, Eliphaz the Temanite, Bildad the Shuhite, or by Jehovah himself, who at the end of the book appears and says of these three, "Ye have not spoken of me the thing that was right." The writer of the Book of Job and God who inspired him are no more to be held responsible for the mistaken sentiments of Bildad the Shuhite than Shakespeare is responsible for the villainous lies of his Iago.

One more illustration of the practical value of the study of the Bible as literature. You all know how much faith has stumbled and fallen before the words:

"Then spake Joshua, and he said: Sun, stand thou still upon Gideon: and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed until Israel had avenged herself on her enemies."

In our ordinary Bibles this celebrated passage is printed with nothing to distinguish it from the historical account that precedes and follows it; and readers commonly suppose that it is meant to be taken as literally as the sober annals which surround it. But a study of the original shows that this passage is not prose, but poetry; that it is probably a quotation from an ancient ballad, used to enliven the narrative; that it is the imaginative language of a poet, who wished to state strongly the total destruction that overtook Israel's enemies between sunrise and sunset; and that it is no more to be taken literally than David's poetic declaration that

"The hills melted like wax before the presence of the Lord,"
that

"There went up a smoke out of his nostrils,"
or that

"God shall shoot at them with an arrow."
The Hotchkiss School, Lakeville, Conn.

ARTICLE II.

THE INSPIRATION AND INTERPRETATION OF THE SCRIPTURES.

BY REV. J. F. POLLOCK, D.D.

The title of this paper seems ambitious; but I take it for want of a better, and do not expect to be able to treat it either exhaustively or adequately. I may, however, be able to suggest some lines of thought which will be useful to us all. We all believe that Christianity is the final revelation of God's grace and mercy to sinful men, and we are in duty bound to understand it as well as possible, and herald it as widely as we can to our fellow men. What is Christianity? It "is something simple and sublime; it means one thing and one thing only: Eternal life in the midst of time, and by the strength and under the eyes of God." (What is Christianity by Prof. Harnack, p. 8). This certainly is a grand aim, and to realize that Christianity means this, to experience this eternal life in every situation in which mortals might be placed, would sanctify all life's sorrows, consecrate its difficulties and limitations, and gild with glory the roughest paths we might be called to tread in this world.

But the question arises, Where is this eternal life to be found? And here we can all agree with the great German scholar and say: "The material for our answer is to be found in Jesus Christ and His Gospel. (p. 10.)" "Back to Christ," has been the cry of some of those dissatisfied with the historic creeds of the Church, and who pant for some "New Theology"; and there is a certain reasonableness in the cry, although it implies that the Evangelical Church has departed from Christ and is preaching another gospel. Perhaps there is some truth in the implication, and it will do us all good to make sure of our position, and sit only at His feet.

But here the question arises, How can we get back to Christ? What reliable information have we concerning Him? "Sixty years ago David Frederick Strauss thought he had almost entirely destroyed the historical credibility not only of the fourth but also of the first three Gospels as well. The historical criti-

cism of two generations has succeeded in restoring that credibility in its main outlines. (p. 22).” This is something to be grateful for, and we ought to make the most of the admission of one of the foremost of historical critics of the present time. In another work he made the admission that historical criticism tends to establish the traditional dates of the early Christian writers, and thus puts out of court the Tübingen Hypothesis.

And it seems to me that this is one of the weak places of our present day Christianity. Candidates for the ministry, when examined for licensure or ordination are inclined to found Christianity on a theory concerning the influences under which the Gospels were written rather than upon the truth of the Gospels. This is new doctrine, and in laying over-much stress on the inspiration of the Gospels we leave the granite foundations of truth for a theory concerning a psychological problem which is insoluble.

Dr. John Dick was certainly no broad churchman itching after a “New Theology” when he wrote: “It is not absolutely necessary to inquire, whether the sacred writers were supernaturally qualified for composing the records of revelation; because if their veracity and competence are ascertained, the facts which they attest furnish satisfactory evidence of the divine origin of Christianity. (Lectures on Theology, Vol. I, p. 112).” Quotations of a like import might be multiplied, and hence the importance of the admission that the Gospels are credible in their main outlines, Strauss’ contention that the Gospels contain a very great deal that is mythical, has not been borne out.... It is almost exclusively in the account of Jesus’ childhood, and there only sparingly that a mythical touch can be traced. (What is Christianity, p. 26).”

Now, much that Prof. Harnack finds in the Gospels, is not new. It has been found long before his day, that Jesus is a great teacher, that His teachings may be grouped under three heads: Firstly, the kingdom of God and its coming. Secondly, God the Father and the infinite value of the human soul. Thirdly, the higher righteousness and the commandment of love. (p. 55).” But it may be asked, is this the Gospel? Is the Gospel in its essence a message that can be communicated, and handed down from generation to generation? Many who deem themselves evangelical seem to think so, and the parable of the

Prodigal Son is largely overworked in its misinterpretation. It is supposed to teach a general fatherhood of God, and a love for man as His child, that is ready and anxious to receive him into His favor upon repentance, without any atonement, or spiritual regeneration. All that is needed for men who have gone into a far country, when they come to a starving situation is to come back to the plenty in the Father's House, and have the glad robes put on them and the fatted calf killed for them. And too frequently the most successful evangelist, so far as drawing a crowd is concerned, is the quodam prize-fighter, gambler or drunkard, and who can thrill and polute the ears and minds of youth with tales of former wickedness.

Thus in practice, the Gospel is too frequently regarded as a message about the Father and His love, and that which the German professor proclaims openly is tacitly assumed, viz: "The Gospel as Jesus proclaimed it has to do with the Father only, and not with the Son. (p. 154)." This is put in italics, and is followed with the declaration: "This is a no paradox, nor on the other hand, is it rationalism, but the simple fact as the evangelists give it. (p. 154)."

Now it is just here that issue must be joined with Professor Harnack if we wish to believe and preach the Gospel. And I would say that the person of Jesus is the whole foundation of the Gospel, as the evangelists give it, and outside of faith in Jesus as one with the Father, we have no good ground for any belief in the Fatherhood of God other than that which is founded on rational arguments, no good ground for belief in the kingdom of God and its coming in the triple meaning given to it by Prof. Harnack: "Firstly, it is something supernatural, a gift from above, not a product of ordinary life. Secondly, it is purely a religious blessing, the inner link with the living God. Thirdly, it is the most important experience that a man can have, that on which everything else depends; it permeates and dominates his whole existence, because sin is forgiven and misery banished. (p. 67)."

All this is delightfully true and worthy of our acceptance, if the Jesus who teaches it is a supernatural person, one with the Father, but if He is not one with the Father, if "This feeling, praying, working, struggling, and suffering individual is a man who in the face of His God also associates Himself with other

men (p. 136);" How can He give to the world the final revelation of the kingdom of God as a supernatural kingdom? For this is just the difference between the Old and the New Testaments. The Old Testament reveals the kingdom of God, but not in its final form. The New Testament reveals it in its final form, because the revealer is one with the Father, and in His person is the final revelation of God to men.

And so if the Gospels are credible in their main outlines, apart from the question of their inspiration, and our ability to understand the psychology of it, we must maintain, that the Gospel is not primarily, what Jesus taught of the kingdom of God, nor of the Fatherhood of God, nor of the obligation of the higher righterousness and the commandment of love, but it is what the Gospels teach, and what they report *Jesus as teaching concerning Himself.*

The angelic announcement to the shepherds was: "*Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord.*" (Luke 2:10-11). Here the careful student will notice that the birth of a child is announced, and this child is described by three titles, two of which in the Old Testament, Saviour and Lord, are designations only of Jehovah, and the title Christ or Messiah designates one who is one with Jehovah. "The proclamation of redemption contained in the Old Testament runs on two parallel lines: the one has its termination in the Anointed of Jehovah, who rules over all nations out of Zion, in the other is Jehovah Himself, sitting above the Cherubim, to whom the whole earth pays homage. These two lines do not meet in the Old Testament; it is the history of the fulfilment of prophecy that first makes it clear that the Parousia of the anointed One, and the Parousia of Jahre are one and the same." (Delitzsch on the Psalms, American Ed., Vol. I, p. 91). Hence in the forefront of the Gospel of Luke we have the Gospel defined as consisting in the birth of a child who is a divine being, one with Jehovah.

Professor Harnack might find some "mythical touches" in this angelic announcement, but however that might be, it contains a statement of what was believed in the Apostolic Church concerning the essential character of the Gospel as consisting in the manifestations of God in our nature. But our author does not

allege any mythical touches in the report of the mission and preaching of John the Baptist, but makes considerable use of that report in his work. Now what was the burden of the Baptist's message. It was not merely the nearness of the kingdom of God and the consequent need of a change of mind on the part of the Jewish people generally, but it was the coming of a greater than the Baptist, one whose sandals he regarded himself as unworthy to untie. Of Him he said: "He shall baptize you with the Holy Spirit and with fire." (Luke 3:16). The late Prof. Bruce, and some others, regard this as meaning a judgment, the Holy Spirit being regarded, not as a personal being, the executive of the Godhead, but as "a stormy wind of judgment: the fire destroys what the wind leaves." (Expositor's Grk. Test. sub. Matt. 3:11). But under Luke 3:16 the same author admits, "It is, however, not impossible that Luke read an evangelic sense into John's words." But there is no need of reading a sense into John's message. His preaching was a Gospel. It held forth to men a blessing. The baptism was with a view to the forgiveness of sins, and judgment was only for those who refused the requisite change of mind. And if Jesus is to be greater than the Baptist, the greatness, or mightiness, must be with reference to securing this change of mind and this forgiveness of sins. And then it is to be borne in mind that while *pneuma* might mean wind, in the Old Testament the phrase Holy Spirit is indicative of a blessing which brings a man into peace and fellowship with God. (Ps. 51:11, Is. 63:10-11).

Now if Jesus baptizes with the Holy Spirit, then He must be a divine person, and as the Fall involved a withdrawal of the Holy Spirit as a Spirit of fellowship with God from man, then a baptism with the Holy Spirit and with fire would signify a restoration of that fellowship, and a sanctification of the nature of him who was baptized. And hence the burden of John's preaching is the coming of that One Mightier than Himself because the resources of the Godhead belong to His person.

Prof. Harnack also treats the preaching of Jesus in the synagogue of Nazareth as historic. There Jesus selected a portion of Is. 61, and after reading it declared, "This day is this Scripture fulfilled in your ears." Is not this equivalent to saying, "I am the Gospel, release to captives, restoration of sight to the blind, liberty to the bruised, and the establishment of Jehovah's

jubilee, are all of them exhibited in me and brought to men for their acceptance by me."

The same author also quotes the gracious invitation, as historic words of Jesus. But could Jesus give rest to the weary and heavy laden, if He were not divine? "Is there any such generic conception as religion at all. Is the common element in it anything more than a vague disposition? Is it only an empty place in our innermost being that the word denotes, which everyone fills up in a different fashion, and many do not perceive at all? I am not of that opinion, I am convinced, rather, that at the bottom we have to do here with something that is common to us all, and which in the course of history has struggled up out of torpor and discord into unity and light. I am convinced that Augustine is right when he says, 'Thou Lord, hast made us for Thyself, and our heart is restless until it finds rest in Thee.'" (p. 10).

If this be true, if the soul of man consciously or unconsciously thirsts for the living God, how could Jesus promise rest to the weary and heavy laden who come to Him unless He was conscious of being divine, one with God in His essential nature?

And there is a noteworthy passage which precedes the gracious invitation in Matthew, and is also given in the Gospel of Luke which Prof. Harnack treats as historic, and makes use of. It is this. "All things have been delivered to me of my Father and no one knoweth the Son save the Father, neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." (Matt. 11:27; Luke 10:22). Our author tells us that it might be expected in the Gospel of John, and he comments upon it, but is unwilling to derive from it any Christology. But the text bears a serious consideration. A final revelation of the God against whom we have sinned, can only be made by God, and no shirking from doctrine or the Christological question can justify us in refusing to seek with humility to be wise up to what is clearly revealed. And so we note first, *the claim that Jesus makes*, that all things have been delivered to Him by the Father. Here is the absolute "all things." Should we limit this expression as Wellhausen and others do, and make it mean, not the commitment of all power, but of all knowledge, all the revelation needed for his task? It seems to me that such a limitation is arbitrary, and we must let the unlimited declaration stand as it

does. He came to make God in His graciousness known to man, and open up the way of reconciliation to Him and fellowship with him, and all knowledge and all power as the Father's Son and Ambassador was committed to him. It is true that God cannot lie, but this is not limitation, but a declaration of the perfection of His character. So the Son could do nothing against His mission, and this was not limitation but consistency and perfection of character. Hence the kingdom of God is also the kingdom of the Son, and it is in that kingdom the righteousness shall shine forth as the stars forever and ever.

(2) This donation of all things to the Son is indicated by the aorist tense, and we have the same tense in Matt. 28, 18, where Jesus declares that "All authority in heaven and earth hath been given to me," and Prof. Bruce says, "The reference probably is to the eternal purpose of God." (Expositor's Greek Testament, sub. Matt. 11:27). This would indicate the pre-existence of Jesus, and His participation in the counsels of eternity.

(3) Both the term Father and Son are used absolutely. "It is not my Father. The Father in His holy eternity is meant. And with such a Father the Son is correlative. Whatever is meant by the Father has its counterpart in the Son. If the one is the eternal Father, the other is the coeternal Son. There is all the fullness in the expression, the Son, that there is in the Father. (The Person and Place of Jesus Christ, by Dr. P. T. Forsyth, p. 112). There never was a time, when the Father was without the Son. Into this relation men come by a gracious adoption, but Jesus was conscious of this eternal relation, and He never speaks of Himself standing in this relation with men generally. Through discipleship to Jesus we may become sons of God, but this is the eternal relation of Jesus.

(4) The knowledge which none has of the Son save the Father is full knowledge (epignosis). Through the grace of God, and the revelation which the Son has made of Himself and is constantly making by His Spirit, we may know in part, but there are the same depths in the Son that there is in the Father. And this full knowledge of the Son which only the Father possesses, the Son has of the Father. To Him the Father is not past finding out.

(5) The Father is known to others, men or angels, only as the

Son wills to reveal Him. Prof. Harnack says, "It is the knowledge of God that makes the sphere of Divine Sonship. It is in this knowledge that He came to know the sacred Being who rules heaven and earth as Father, as His Father. The consciousness which he possessed of being the Son of God is, therefore, nothing but the practical consequence of knowing God as the Father, and His Father. Rightly understood, the name Son means nothing more but the knowledge of God." (p. 130). And so, while Prof. Harnack admits that Jesus was conscious of being the Son of God, he tells us "the sentence, 'I am the Son of God,' was not inserted in the Gospel by Jesus Himself, and to put that sentence there side by side with the others is to make an addition to the Gospel. But no one who accepts the Gospel, and tries to understand Him who gave it to us, can fail to affirm that here the divine appeared in as pure a form as it can appear on earth, and to feel that for those who follow Him Jesus was Himself the strength of the Gospel." (p. 156).

But is not this putting the cart before the horse? Does not fulness of knowledge spring from the fulness of the personality, and could Jesus have as full knowledge of the Father, as the Father had of Him unless there were an equality of nature? Hence it is altogether inadequate to the facts of the Synoptic Gospels, to say nothing of the rest of the New Testament, to say that in Jesus "the divine appeared in as pure a form as it can appear on earth," and much as we may object to "doctrine" and "theology," it seems to me a weakness to hesitate regarding Jesus as the eternal Son with the Father, when we hear Him revising the law on His mere word, "I say unto you," claiming the power to forgive sins, and demanding of men an unconditional surrender to Him, and the giving up of all for his sake; and teaching that He will judge the world, and receive only those who do the will of the Father.

But I need not go into all the arguments which the Synoptic Gospels furnish for the deity of Christ. It seems to me that these are so many and so strong, and so enter into Christian experience, that all evangelical men, on the authority of the Synoptic Gospels as historically credible, must range themselves with Athanasius and the Nicean Creed, rather than with Arius, and the Eusebian Creeds; and it is not Jesus as the greatest of prophets and teachers that gives finality to the revelation of God to

men, but it is Jesus as the Son of the living God, one with the Father, who can say, I and my Father are one, He that hath seen Me, hath seen the Father also.

Then there are others who read the Gospels, and pick out that which they think exhibits Jesus as the Saint and our example. What these want is the religion which Jesus practiced, and so we hear the cry, Let us get back to Christ over the heads of the Apostles, and away from the Rabinical reasoning of Paul, and get back to the religion Jesus practiced. The great question is, "What would Jesus do?" Young people are taught to exercise their imagination, and put Jesus into our modern life, and into the various relations of men in the modern world, and then ask what would He do or refuse to do in such relations and circumstances, and make our answer to those questions the rule of our life. These do not reflect that there were many social abuses in the world to which Jesus came, and in the Gospels He says nothing about them. There is nothing in the Gospels which makes the life and religion of Jesus our example, and a moment's reflection would teach us, that He cannot be our example, in many respects. He was in all points tempted as we are but He was without sin. His religion was not the religion of a sinner. He had no past over which He was called upon to triumph. He could not pray, Remember not O Lord the sins of my youth. Saints have their conflicts, and always the flesh lusteth against the Spirit and the Spirit against the flesh. The best of saints are not always sure of their estate. The soul is often in deep waters, and God seems far off. This was not so with Jesus. The Father was always consciously with Him, except in that brief season in which He was bearing a world's sins, and He cried out, "My God, My God, why hast Thou forsaken Me?" What was the mode of His intercourse with the Father during His humiliation, the burden of His prayer in His retirement, we cannot tell. We know that He prayed, and as Son learned obedience in the things He suffered. But there never was any failure on His part to do the Father's will completely and willingly. Whatever limitations there were to Him in His earthly state, they existed for the purpose of His triumphing over them. They did not limit His personality but exhibited it as divine in its graciousness and mercy for lost man. As a father humbles himself so that his child may understand his language and ac-

tions, so God limited Himself that we might see and know of Him that which is necessary to know for our salvation. The cross is not an emblem of weakness, but of power. It manifested infinite self-denial, in a worldly point of view, that we might have the divine measure of true greatness and power.

It is not, therefore, Jesus as the Saint, or Jesus as the great teacher, that the Gospels chiefly exhibit, but Jesus as the Son of God, one with the Father, the only Mediator between God and man, fitted by His divine nature to represent God, give a final revelation of His grace to a lost world, and by His human nature which He united to His personality, fitted to represent man and be a world's sin bearer.

But there is another historical book of the New Testament, and Prof. Harnack admits that its author is the author of the third Gospel; and Prof. Ramsey by his travels in the footsteps of Paul, and by his researches into ancient history, and particularly into the divisions in the Roman Empire and the names of their rulers has put the book of Acts in the highest place as a credible history of the early Church. The title of the book in our Bibles is a plain misnomer, and in the forefront of his work the author indicates his subject. The things treated in the Gospel are the things Jesus *began* to do, and the emphatic position of the verb, *began*, indicates that the Gospel narrates only the beginning of Jesus' activity, and this book will continue the narration. He chooses the Apostles. He commanded them to wait in Jerusalem until endued with power from on high, that is, until they received the charisma which would make them His representatives and interpreters to the world. And hence the book of Acts exhibits Jesus as acting in the whole activity of the Apostles and early Evangelists. He gave the lot which completed the Apostolic body, and made them stand out before the world as the nucleus of a new Israel. He poured forth the Spirit on the assembly of His disciples and marked them as the nucleus of the antitypical kingdom of God, of which He is the head and King. Every change in the outward government of Israel sanctioned by God was accompanied with spiritual manifestations of a miraculous character. Thus the seventy chosen in the wilderness to bear government burdens with Moses received the Spirit temporarily and prophesied. By the same Spirit the judges were energized for their work of deliverance.

And when the kingly office was instituted, the sign that Saul the son of Kish was divinely chosen was indicated to him by the Spirit coming upon him so that he prophesied with the prophets. And when he was rejected and David chosen, the Spirit of God left Saul and came upon David, from that day forth. And from the time of David, prophecy looked forward to the highest blessing coming from a Son of David, who was also David's Lord.

So now when the Son of David had appeared and His earthly work was finished, by the same sign as marked the authorized changes in the typical kingdom, Jesus manifested the antitypical kingdom as consisting of those who were in fellowship with His chosen representatives. He had declared that the kingdom would be taken from those who sat in Moses' seat and given to a people bringing forth its fruits. He promised the disciples that they would sit on thrones judging the twelve tribes of Israel; and he conferred upon them the ministerial power of binding and loosing in His kingdom, of retaining and forgiving sins. And now on the day of the Pentecost He gave the visible sign of the inauguration of His kingdom. And so Peter tells the curious assembly drawn together by the report of the effusion that the effusion was from Him whom Jewish rulers had denied and crucified, and God had raised from the dead and constituted Him both Lord and Christ.

And so throughout the book of the Acts it is the exalted and enthroned Jesus we see acting through His Apostles and His Church. In miracles of mercy and judgment He is the actor. He sends Peter to Cornelius, and Philip to the Ethiopian eunuch. He appears to Stephen as He was being stoned as standing at the right hand of God. He delivers Peter from the prison and smites Herod, and Ananias and Sapphira. He meets with Saul the persecutor and turns him to a believer, and commissions him to be His ambassador to the Gentiles. He is with Paul in his journeys, hinders him from going into Bithynia and Mysia, and sends the vision that takes him to Europe. He opens the heart of Lydia and plants the first Church in European soil. He stands by Paul amid the opposition at Corinth, and by His Providence presides over his arrest and trials, so that by his appeal to Cæsar, Roman power becomes an instrument in carrying the Gospel to the world's capital.

And I cannot help thinking but that all this is deeply signi-

ficant, and not only exhibits the living Jesus as acting in the world's history, but also exhibits the imperial character of the Gospel as heralded and interpreted by the chosen representatives of the Christ of God. This is the story of the Acts, and the book closes, not where it would have closed, had it been a history of Paul's labors, or those of Peter, but closes when the Gospel has reached a goal which can signify its imperial character, and be the power to shake the throne of the Cæsars, and introduce to the world a kingdom of intelligence and grace. We do not ask primarily, Is the book of Acts inspired? but we ask, Is it credible history? If it is, as the critics admit, then we have a demonstration of the position of the Apostles and their relation to Christ. Prof. Harnack admits that "we cannot answer the question, What is Christianity so long as we are restricted to Christ's teachings alone. We must include the first generation of the disciples as well—those who ate and drank with Him—and we must listen to the effect which He had upon their lives." (p. 11).

Now Jesus from the very beginning of His ministry hinted at His death and resurrection as the object of His mission (John 2:19), and indicated that eternal life was to be the consequence of men believing in Him as lifted up on the cross. (John 3:14). He indicated that He was the bridegroom of His disciples, and that fasting was inappropriate as long as He was with them, but days would come when He would be taken away and then there would be occasions for fasting. (Matt. 9:15; Mark 2:19; Luke 5:34). To those demanding a sign from heaven He gave the sign of the prophet Jonah, and indicated that as Jonah was three days and nights in the belly of the whale, so shall the Son of Man be three days and nights in heart of the earth. (Matt. 12:40). These indications plainly teach that Jesus was conscious from the beginning of His ministry that death and resurrection were the goal of His earthly life and up to His visit to Cæsarea Philippi He was educating His disciples, so that from His actions and teaching they might apprehend His Messiahship and divine personality. Hence when Peter as the spokesman of the body confessed Him as the Christ, the Son of the living God, Jesus indicated that the confession was not made from mere sentiment, nor from traditional instruction or the force of environment, but it was made through a supernatural revelation by the Father, and on the rock of Peter, as a man supernaturally en-

lightened, He would build His Church and the gates of Hades would not prevail against it. He saw Peter as the first of a mighty host, and was confident of final victory. The expression "gates of Hades," is often understood as indicative of the power of the devil. But while it is true that wickedness shall not prevail against Christ building His Church, this is not the meaning of the passage. By the gates of Hades is meant death, which removes Prophets and Apostles after they have served their generation according to the will of God. And if death was not to prevail against Christ building His Church, then the Church and its building was to have a lengthened history, and the activity of Christ as a builder was to continue after His first confessors had entered into rest. And what the death of Christ was, what Christ regarded it as being before the event took place is manifested by His declaration, that the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many. He gave His life, voluntarily for His sheep. No man took it from Him. He laid it down and took it up again by His own power. He viewed His death as a sacrifice, establishing the new covenant spoken of by Jeremiah.

But all this was not understood, could not be, until the event took place and the charisma was given to the Apostles which made them the official interpreters of Christ and Christianity. By word and act they interpreted Christ as the final revelation of a gracious God to sinful men. They did not act of themselves, they did not speak of themselves, but Christ acted and spoke in them. In them was the promise fulfilled, Lo I am with you all the days till the consummation. Paul could say, I have the mind of Christ. (1 Cor. 2:16). And this does not mean that Paul claimed that he had the temper or disposition of Christ, but it means that he had the knowledge of Christ. What he said and what he did was not determined merely by himself. While he was a free agent, and acted from a sense of responsibility and obligation, he was also a new creation, and the charisma was so given to him that He could speak the wisdom of God in language suitable to his audience. He was put in trust of the Gospel.

I do not say that Paul and the other Apostles had words put in their mouth, of which they knew not the meaning and force, or that no other words can be substituted for those used by the

Apostles. And as the term "verbal inspiration" has been misunderstood, I do not care to contend very strongly for it. And yet with all honest men, there is a correspondence between thought and the language which is chosen to express it. Some things which the Apostles wrote might have a local application, and be for the instruction of particular classes at particular times. Thus the veiling of women in Corinth, and the advice to abstain from marriage, may be regarded as of a temporary character. And yet in such instruction there is a permanent element, and it is that Christians are to respect the customs of society, and refrain from such actions as would bring reproach on the Gospel, and that the cause of Christ is to be regarded as worthy of the first place in our affections, and all social entanglements are to be eschewed when the cause of Christ requires such a sacrifice.

Nor am I willing to say, that the Apostles were plenarily inspired, as this has been misunderstood, as if it taught that all their teachings were of equal importance, and that the Apostles were always under the influence of a supernatural charisma so that Peter when he dissembled at Antioch, and Paul, when he reproved him were both equally inspired, and the whole scene was a sort of "pious fraud," as Jerome taught.

But I do say that the Apostles were each of them so supplied with a supernatural charisma that they fully and finally interpret the Gospel of Christ to the successive generations of men during all future history, and to disregard the teachings of the Apostles, and attempt to get near to Christ by discarding their teachings, can only lead to a mutilation and abandonment of the Gospel in its purity.

And I think that there are many things which show that this was the way the Apostles conceived of their office and work. It is noticeable that they do not imitate the style of the Gospels. They did not so learn of Christ that they taught in His rhetorical style. They do not use the parabolic style of teaching, nor do they quote Christ's words as authority for their teaching. "Bear ye one another's burdens and so fulfill the law of Christ" is not in so many words a command uttered by Christ, but Christ's command, as truly as if uttered by Him. And so Paul speaks of injunctions he laid upon the Churches, as commands of Christ, because Christ spoke in and by him, and he is so sure that His

Gospel is the very Gospel of Christ that he regards an angel from heaven as worthy of being anathematized if he preach another Gospel.

Paul might use Rabbinical forms of reasoning, as for example, from the singular of the word seed in the promise to Abraham, he argued that one person was meant, and that one person was Christ. But however Rabbinical the form of the reasoning, the conclusion is sound, and it is our Lord who says Abraham rejoiced to see his day and was glad. So there may be other forms of catching men with guile, using *ad hominem* arguments, but what is always in view is Christ and His cross, and this is interpreted to men with a fulness and a finality which makes the New Testament the only external authority for the Christian religion, and directly or indirectly the means by which the Holy Spirit grants such illumination to humble men and women, that outside of the schools, there are multitudes who have a well-grounded assurance by which they can say, with the Apostle, I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day. (2 Tim. 1:12).

And what the Apostles teach is a religion that is theocentric in its origin, Christo-centric in its manifestation to the world historically, and applied to the hearts and lives of men by the Spirit of Christ taking of the things of Christ and showing them to men in their truth and beauty. And the origin of the Gospel is not in a complacent love of God for men, but it is in a love of holiness and graciousness. The Father is pleased with the Son, delights in Him, and Him He gave that through complacency with His incarnation and cross in behalf of guilty man, the glory of the divine attributes might be manifested, and in the satisfaction which Christ rendered to truth and justice, mercy and judgment might meet together, and righteousness and peace kiss each other in the redemption and salvation of a countless host of believers.

I have left myself but little space to speak of the Old Testament. Dr. Horton, in his Yale Lectures, deprecates the common practice of speaking of the Bible as the Word of God, and thinks that the Word of God is always a personal message which is given to individuals. He holds that preachers are prophets, and when they preach they should have a vision from God. And

he gives some instances of messages which men gave to others, which he regards as much the Word of God, as the Word of the Lord to the prophets. Much that Dr. Horton says in his book, "The Word of God," is very edifying, but his theory of visions for modern preachers is exceedingly visionary, and visionary preachers would be fully as bad as sensational preachers. The Bible contains a record of the final Word of God to men, and that is to be interpreted soberly and grammatically, and not from visions or preconceived theories. And the Old Testament is the record of the divine guidance and revelation which God gave to a chosen people, in order to prepare the world for the Gospel of Christ and the final message which came through His divine personality.

And it seems to me that the authority and use of the Old Testament is to be learned from our Lord. He does not determine for us, in so many words the canon of Old Testament Scripture, but He does refer to a collection of books called "The Law and the Prophets," and He came to fulfill the requirements of this collection in its least as well as its greatest provisions. What books this collection contained is a matter determined by historical evidence. We can be very sure that it contained the five books of Moses, the historical books of Joshua, Judges, and 2nd Samuel, 1st and 2nd Kings, which the Jews spoke of as the former prophets, and Isaiah, Jeremiah, and Ezekiel, with the twelve minor prophets, which were spoken of as the latter prophets.

The rest of the books of the Old Testament the Hebrew Bibles classify under the designation of the *Kethubim* or the Holy Writings, and after the resurrection we are told that Jesus explained to His disciples the things concerning Himself in the Law, the Prophets and the Psalms. As the Book of Psalms is the first book of the *Kethubim* or Holy Writings, it is possible that these three terms designates the whole Bible as we have it in our Hebrew copies, and in our translations from the Hebrew. The *Kethubim* contained the book of Daniel, and in His eschatological address from the summit of Olivet Jesus referred to that book. (Comp. Matt. 24:13 with Dan. 3:27, 11:31, 12:11). In Matt. 13:43 there is an allusion to Dan. 12:3, and in John 5:25 Jesus speaks of the resurrection of the dead in terms taken from Dan. 12:2.

Criticism may assign this book to a later age than the captivity, and may even regard it as one of the Pseudepigraphic Apocalypses which were popular among the Jews between 200 B. C. and the advent, but however that may be, it is sufficient for the Christian that Jesus used it, and however much men may abuse that particular book and assume to learn from it the things which the Father has kept in his own power, all the disciples of Jesus will regard the book with reverence, and endeavor to make a good use of it.

And it is to be borne in mind also, that while Jesus accused the Jewish teachers of making the Word of God of non-effect by their traditions, He never accused them of adding to the written Scriptures any books which did not rightfully belong to them, or of taking any away. Hence we have reasonable grounds for believing that the collection of books in our Bibles was the collection of books Jesus recognized as the Word of God, and which He came to fulfill. And we have good reasons for believing that the Old Testament was then what it is to-day. If the critics are right in thinking of the Hexateuch as made up of writings from different authors, which have been dovetailed together with more or less skill, the Old Testament had that character then, and all that the critics have alleged concerning the Old Testament may be regarded as a mere exercise of scholastic wit, and over their heads we may go to Jesus and receive the Word from Him.

NOW JESUS MADE USE OF THE OLD TESTAMENT.

(1) As a rule of direction for His own earthly life of humiliation. To the suggestion of the tempter that He should satisfy His hunger by turning the stones of the desert into bread, and thus prove that He was the Son of God, He replied by quoting Deut. 8:3: "Man shall not live by bread alone; but by every word which proceedeth out of the mouth of God." And if this passage in Deuteronomy be carefully studied, it will be seen that Jesus regarded Himself as the antitypical Israel, and where the typical Israel had failed to trust God in the desert hardships and trials, it was His part to fulfill the ancient type by a perfect trust in God, and so prove His Sonship morally and spiritually, rather than by outward physical miracles. And it should be

noticed that the term translated word (*rama*) is not a mere vocable of one or more syllables, but it is a sentence, an oracle, and the plural form indicates that there are many such oracles proceeding from the mouth of God, and that man, as such, is under the highest obligations to keep them.

The other quotations from that temptation scene in our Lord's life, are introduced by the phrase, "It is written" and they indicate that Jesus in His humiliation was a man of the book and could say, "Thy word is a lamp unto my feet and a light unto my path."

(2) Jesus used the Old Testament for the purpose of determining what was primarily fundamental and permanent in religion. On two occasions He made use of Hosea 6:6, where Jehovah is represented as saying, "I desire goodness and not sacrifice, and the knowledge of God more than burnt offerings." On the one occasion it was to defend His own actions in eating with publicans and sinners (Matt. 9:13), and in the other it was in defense of His disciples, accused of Sabbath breaking because they plucked and eat of the grain as they passed by the fields on the Sabbath.

(3) From the Old Testament He determined that His vocation was the cross. He commanded His disciples to sheath the sword, asking them, "Thinkest thou not that I cannot beseech my Father, and He shall even now send Me more than twelve legions of angels? How then should the Scriptures be fulfilled, that thus it must be." (Matt. 26:53-54; Mark 12:10; Luke 24:46).

(4) He referred to the Fifth Commandment (Ex. 20:12), and to the provision of the law for one who cursed a father or a mother (Ex. 21:17), and charged the teachers of the time with making the Word of God void because of their traditions. (Matt. 15:3-7). He gave the young man who came to Him with the question of how he might obtain eternal life, the second table of commandments (Matt. 19:18-19), and He found the sum of social duties in Lev. 19:18, which the critics of the present day assign to the so-called Priest Code.

(5) So our Lord made use of the prophecies, not indeed as they are frequently used to-day, to make men prophets, and enable them to predict hundreds of wonders to occur within the next few years, nor to find proof of the inspiration of Scrip-

tures in the present condition of Egypt, or Babylon, or Nineveh, but to reveal the manner in which redemption was to be made known to the world. Thus He used Malichi 3:1 as pointing out the Baptist, and 4:1 to identify him with the promised Elijah.

(6) He sets aside the Mosaic law of divorce on the ground that it is against the law of God revealed in the creation, when God made man male and female, and on the ground of that distinction of sex He taught that it was a natural thing that a man should leave his father and mother and be joined to his wife, and they two should become one flesh. Thus He joined together Gen. 1:26 of the Priest Code and Gen. 2:24 of the Jehovistic Writings.

(7) He also referred to persons and events mentioned in the historical parts of the Old Testament, and by such use indicated to all succeeding generations that the Old Testament contained that divine revelation, by which God was preparing for the final redemption by His antitypical servant Jesus Christ, and by His cross and resurrection. If the Jewish people had really believed Moses they would have received and believed in Jesus Christ, but if the Old Testament in its revelation of the gracious attributes of God, His forbearance, patience, mercy and grace was neglected, and ceremonies and rites became more important, then it is no wonder that Christ was rejected and crucified by the people to whom the oracles of God were committed.

The primary use of the Old Testament to those whom it was given from time to time was as a means of grace, enabling them to be patient in the performance of present duties, and bearing patiently the present darkness while they looked with confidence for better things to come. As the Apostles were the authorized interpreters of Christ in his finished work, and made use of providential occasions to write epistles to the Churches, applying the Gospel as they understood it to the various needs of the Churches addressed, so the human writers of the Old Testament were the commissioned servants of Christ to prepare the people of Israel for the redemption that was ever drawing nigh; and by their ministry a small remnant was maintained, who looked for the consolation.

We cannot prove that the Scriptures of the Old and New Testaments are inspired to men who are not illuminated by the Spirit of God, and so the inspiration of the Scriptures is not one of

those primary truths upon which the preacher must insist. We can prove that the writers of the Old and New Testaments were competent and veracious, and we can prove that men in every station of life have experienced the great redemption which these writings reveal as accomplished in the work of Jesus Christ, and have become new men, men whose godliness became the root of a new morality which overturned the pagan civilization of ancient Rome, and introduced a new civilization, in which there is a progressive movement toward a higher righteousness, and a growing feeling of responsibility for the well-being of our neighbor.

The scientific theologian, regarding the Scriptures as furnishing the materials for theology may put the discussion of inspiration in the forefront of his work, but the practical Christian who has experienced the forgiveness of sin and the gift of eternal life through the incarnation, life and death of Jesus Christ, comes to the Bible as a means of grace, and from the reproofs, encouragements and consolations he finds there he comes to know that the Scriptures are able to make wise unto salvation. He is not therefore, overmuch disturbed by the critical theories concerning the manner of forming the Hexateuch, and however it may have been formed, and however many writings may have been dovetailed into it, as long as we have good and sufficient evidence for believing that the Bible we now have is the same in all essential particulars as it was in the time of our Lord, the principal duty of Christians will be to learn to use it as he used it, praying for the Spirit which He had without measure, that we may have the same Spirit in a measure suited to our lot in life, and so use the Bible as a means of grace, teaching us to fulfill our vocation, be patient in our trials, courageous in our difficulties, resigned in our afflictions and limitations, and always rejoicing in the prospect of a day soon to dawn, when we shall see Him who gave His life a ransom for us, and is the ever-living Saviour, present with His Church and people to make His Word potent to heal all our diseases and banish all our fears.

Siegfried, Pa.

ARTICLE III.

OUR ATTITUDE TOWARD THE CARNEGIE FOUNDATION.

BY PROFESSOR B. F. PRINCE, PH.D.

At no time in its history has the American college been so persistently weighed in the balance as now. This is done not by its enemies who are seeking its overthrow, but by its professed friends and admirers. Criticism of the present methods and character of our institutions is now involved. Their work and achievements in the past are praised and declared useful, but the time is now at hand when the evolutionary process of educational interests makes it necessary that the old methods be abandoned and that the individualistic plan upon which all earlier institutions were founded, give way to the newer method of planting and fostering institutions of learning by the State. By this change, it is believed, learning will be advanced, morals adapted to suit the needs of the times and scholars be produced more in harmony with the requirements of the age.

The profound study of the entire collegiate question has been brought into prominence by the recent gifts of Andrew Carnegie, designated to be used for the support of teachers in higher institutions of learning, who have passed a large part of their life in the work of instruction, receiving therefor meagre salaries, and now in the evening of life, when further effective duties are impossible, they must retire without further support.

When Mr. Carnegie made his munificent gift of ten million dollars for the benefit of teachers who had served the required years fixed as a condition for receiving a pension from this fund, he classified the institutions by saying, "for teachers in universities, colleges, and technical schools." In order to restrict the use of the funds he further says: "We have however to recognize that State and Colonial governments which have established or mainly supported universities, colleges, or schools, may prefer that their relations shall remain exclusively with the State. I cannot therefore presume to include them."

"There is another class which States do not aid, and their con-

stitutions, in some cases even forbidding it, viz., sectarian institutions. Many of these, established long ago, were truly sectarian, but to-day are free to all men of all creeds or of none—such are not to be considered sectarian now. Only such as are under the control of a sect or require trustees (or a majority thereof), officers, faculty or students, to belong to any specified sect, or which impose any theological test, are to be excluded.”

The clause relating to State and Colonial institutions has now been modified by Mr. Carnegie. In 1908, three years after his first offer, he addressed the trustees in a letter in which he says: “I beg now to say that should the governing boards of any State university apply for participation in the fund, and the Legislature and Governor of the State approve such application, it will give me great pleasure to increase the fund to the extent necessary to admit them. I understand from you if all the State universities should apply and be admitted, five millions more of five percent. bonds would be required, making the fund fifteen million dollars in all.”

This addition to the fund was made and a large number of State universities have applied, although only a few have been admitted to the benefits. The trustees, through its executive committee, are closely examining the character and condition of each applying State university, and are seeking to bring each one to a standard that they regard worthy of a higher institution of learning.

In making his first proposition in which he excluded denominational colleges from the benefits of the fund, Mr. Carnegie was evidently laboring to some extent under a misapprehension concerning them. Probably his knowledge of English universities in which far into the last century no one but a member of the established church could be enrolled as a student, led him to believe that the same conditions prevailed here. Those acquainted with our denominational colleges know that perhaps without exception no religious test is required for entrance. Each student is regarded with favor because he is seeking an education, and if he is earnest in purpose, obedient to the general regulations of the school, and of good character, he is welcome to all its privileges. It is not required as a condition for entrance that he should be a member of the Church under whose control the institution is, but whether of another sect, whether Jew, Catholic, or non-be-

liever, he is admitted to all the privileges and rights of any other student at the same place.

Neither in the curriculum is he confronted by the peculiar tenets or doctrinal views of the denomination in control, but a course in general education is offered him, much the same as will be found in the accepted institutions now enjoying the benefits of the foundation.

In the matter of professors, it is usually required that they be members of some orthodox church, a qualification that does not interfere in the exercise of their ability or freedom as teachers. A denominational institution could not afford to ask less. Neither has the cause of education ever suffered by this requirement, but many professors in such institutions have been foremost in research work, scientific discoveries, and new methods of instruction and investigation.

Nor has the matter of control of college boards made up of men elected by synods, conferences, or other designated body, worked any ill to the cause of education. Members elected in this way are usually just as intelligent, far-seeing, and helpful, as those elected under a self-perpetuating plan. In many boards there are persons who are not members of the Church which controls the institution, showing that no narrow spirit prevails in their management.

The inference from the restriction in the section above quoted regarding members of the boards of denominational colleges is that one chosen outside of denominational limits only is worthy to control the interests of an institution of learning which, in view of past experience, is a position that could not be maintained. Boards so elected have guided institutions through many perils and difficulties and made them conspicuous for thoroughness of training, breadth of character, and renown for the qualities exhibited by their students.

The proper distribution of the income arising from the magnificent gift of Mr. Carnegie was provided for by the donor in the appointment of a board of trustees, who also out of their number appointed an executive committee of seven to have immediate charge of the policies to be pursued and the investigation of the standing and character of the various applicants. This committee assumed an arduous and intricate task. A great scheme had been inaugurated, and the success or failure of it would depend

upon a wise or foolish management. Aside from the restrictions placed by Mr. Carnegie in the distribution of the funds, the managers were confronted at once with the large number of institutions in the land, colleges and universities whose educational standards varied greatly, some noted for a high degree of efficiency for work done in ample courses, and some not worthy to bear the title nor able to support the pretensions which they so freely published to the world. These conditions have made the work of the trustees discriminating and arduous, but have given cause for many institutions that have been turned down to be dissatisfied and disappointed with their judgment.

From the study of the whole situation of the educational question the executive committee have formed some opinions of their own. They are especially expressed in various reports, addresses and papers by Dr. Pritchett, now chairman of both the general body of trustees and of the executive committee. Respecting colleges not under State control he says: "It must be clear to any student of American education that the debt which the country owes to the detached colleges is beyond estimate. They were the pioneers. They served their day with full faith and devotion. They were founded generally under the individualistic conception of education."

But according to Dr. Pritchett they have had their day and must now give way to a new conception of education, one in which all are combined in a system regulated and controlled by a great central power. One cannot help but feel a deep sympathy and loving veneration for the work done by these individualistic colleges of the earlier period of our history. Down to 1870 there was scarcely a college of note in this country that was not established under that system. They made scholars, teachers, diplomats, statesmen and gentlemen. What impulse was given to the cause of education in that day came from them. They stood for the common schools, for the academy, and later for the high school, and furnished them many teachers. They furnished the men who became the leaders in the new education of our times. A few years ago a writer in the "Popular Science Monthly" said that the old education, largely literary in character, had furnished the leaders in present day thought and had given to scientific learning a list of remarkable men, and then declared that

we must wait twenty-five years before we can say whether the latter methods bring better results than the former.

It is assumed by the executive committee that denominational colleges in the future will lower rather than elevate the standard of education; that in their desire to get students, and their lack of facilities for much original work, the demands for a high grade of scholarship will be so modified that there will be a real loss in efficiency. Yet the committee confesses that in States where several State institutions are supported by public tax, there is an unwholesome rivalry which results in an easy admission of students to swell their numbers.

There is now a practice in some of the larger institutions that is more dangerous to the cause of general education than can be found in the smaller colleges. It was Dr. Eliot of Harvard who a few years ago advocated so strenuously the elimination of one of the four years requisite for a complete collegiate course. His idea was to shorten by that much the time for entering the active duties of life. His plan was not received with favor by most educators, but in many institutions where professional schools are a part of the educational plant, students are allowed to reduce the time from nine years to eight, at the close of which they receive two degrees, the bachelor's and the professional. This method is not only practiced, but made an advertising feature in such institutions. No denominational school to my knowledge has adopted this plan, perchance because they do not usually have professional schools associated with them whereby they might offer this opportunity. Nevertheless, the charge that they lower educational standards is not well founded; rather they stand for the full four years of work, and are disposed to advance the curriculum and enforce it, equal to the best State institutions.

Dr. Pritchett says of the early institutions which have survived to this time: "To-day they find themselves confronted with a conception of education as the duty of the State." This conception lies at the foundation of the reasoning about education of the above leader. He would have the whole scheme from the beginning to the topmost notch, through common school, high school, college, and through university, co-ordinated, each a step in the development of the youthful mind. The State should formulate the plan and expect all to fall in with it. The old

method of collegiate education, they say, was on an individualistic basis, that is no longer suited to the times, and is being superseded rapidly by State control. The denominational schools must either adapt themselves to the new conditions or perish by the wayside, thus closing up their history, while their memory will remain as a curio of a past age.

I do not believe it will come to that. While not a part legally of the State system of education, these individualistic schools are fully aware of the conditions in our high schools, and are doing their part to remain abreast of the moving tide and use whatever of good is suggested by them, and supplement whatever else may be found necessary. Their object is to make not only scholars, but to do their part toward the improvement and advancement of the mental, moral, and spiritual condition of society, fully as well as those institutions supported and fostered by the State.

It is this co-ordination of all the schools under the control of the State that appeals so strongly to the trustees of the Carnegie Foundation. Anything that stands in the way of accomplishing this seems to them objectionable. If denominational schools are a hindrance they should not be encouraged, no matter what their standard otherwise may be. The committee is in favor of a grand system much as the leaders in business life are in favor of a combination that falls under some central control and carries on all future operations according to a system of its own. Organization is a great thing; it is needed everywhere; great things are accomplished by it; yet individual initiative has done more for the world's advancement in the last three or four centuries than was done by centralizing influences in all the ages preceding. There is harmony even in diversity caused by each leader seeing with keen vision the relation his work bears to the surrounding conditions, and being led thereby to put forth his best efforts to secure results best for all.

With all the history of the past to furnish examples, and with all the advantages of the present age, many State schools even fall short of the ideas entertained by the trustees of the Foundation. It seems harder for them to get into line and attain a proper standard than it is for the majority of the denominational schools to meet the present day demands. In some States two, and in one, three schools of learning are supported at public expense. According to the investigations made by the exe-

cutive committee, these conditions introduce such rivalry for students and duplication of courses as to interfere largely with entrance requirements and with the efficiency of the work done, and to prevent that systematic progress in the educational system which is so much desired. Yet all these institutions have the ear of the executive committee and are in process of ultimately securing a share in the funds.

That the executive committee is against extending the benefits of the foundation to the denominational colleges is quite clear. In 1909 a memorial was presented to the committee by the presidents of such leading colleges. The memorial states that in many instances it would be hazardous to separate an institution from the religious body that founded it. It asks that the benefits of the Foundation may be extended to those institutions:

1. "Which meet the academic and financial standing of the Foundation.
2. Whose property is not specifically held for a denomination by an ecclesiastical officer or a religious order.
3. Which do not prescribe denominational tests for administrative officers, faculty, or students; and
4. Which do not require the teaching of denominational tenets."

The executive committee was asked to present this memorial to Mr. Carnegie. This they did, but accompanied it with the statement that they did not feel justified in recommending that he withdraw his former restrictions respecting denominational colleges, thereby showing their lack of sympathy with the colleges interested in the memorial.

The following may be stated as the position of the trustees of the Foundation:

1. That all institutions of the required standard having no legal connection with any ecclesiastical body, may be admitted to the benefits of the foundation.
2. That the State universities when standards are sufficiently advanced are eligible.
3. That there is a desire to organize a system of education which shall be wholly under the control of the State.
4. That the trustees are willing as they have shown to recognize and pension teachers regardless of the fact that the institu-

tions in which they have served are not eligible, by expending a large sum in their behalf.

5. That no institution, no matter how great its merits in standard of scholarship, equipments, and courses, if connected with and supported by a religious order can hope under the present management to be admitted to the benefits of the foundation.

Two courses are open to those institutions that now stand rejected:

1st. That they sever all legal connection with the religious bodies that gave them birth and financial support in the days of their great need.

Or 2nd. That they continue on their present basis, trusting to their friends for further support, being willing to forego any immediate hope of recognition on the part of the managers of the Foundation for their work and usefulness in the cause of education.

The first of these courses does not commend itself to the management of the most of our denominational institutions. Some few, it is said, have made a spectacle of themselves in their hurry to change their charters and constitutions to conform to the requirements for admission. This conduct was hardly fair to their founders and must in time bring reflection on themselves in the eyes of all thinking men. If when there was no fund designated for such purpose as that of the Foundation, men were willing to make the sacrifice, they must recognize that their sacrifice is no greater now, and their deprivation no added hardship. An institution bedded in the affections of a devoted constituency, and which has gathered about it a history of achievements that come only with years, cannot afford to tear itself aloof from the trust and confidence of its friends, especially if by such an act it detaches itself from the fundamental things that brought it into being.

The second proposition seems the only one honorably open to all such institutions. The denominational colleges have made their plea, an honorable one and full of good sense. It did not meet the approval of the executive committee to whose judgment Mr. Carnegie acceded, and so the request was turned down. To our Lutheran institutions this action will not interfere with good work. They are no worse off now than they were before the gift was made, though there will naturally be a feeling of

disappointment that they along with others were not admitted. As Lutherans, we cannot afford to change the charters of our colleges and make them independent of church relations. They owe something to the State; our colleges train for that in the broad courses they offer to young men; but they owe a debt to our churches as well. They have responsibilities to the people as well as to their teaching force. There should be no fear that the constituency will lose interest in their colleges and fail to respond to their needs as the years go by. Rather, if radical changes are made to meet the requirements of the Foundation, and the bonds that now hold people and colleges together are rudely severed, will danger from lukewarmness on the part of the people be imminent. To set high standards of work in our colleges and strive by honest effort to reach them, and show by real products this high quality, will be the best way to win favor with the board of trustees of the Foundation. I do not believe we will gain anything by any severe denunciation of the views of these trustees but, rather, in time, win them by a moderate course, and waiting for their conversion to a fair view of the situation and an appreciation of the work done by our institutions of learning.

Wittenberg College, Springfield, Ohio.

ARTICLE IV.

THE PERSONALITY OF MAN IN BASS-RELIEF.

BY PROFESSOR W. H. WYNN, PH.D., D.D.

Self-study, self-knowledge, has always been recognized as the highest prerogative of the civilized man. All religions enjoin it; all philosophies profess to be but gleanings from the close observation of the conscious workings of the human mind.

In Greece it was made the summary duty of the worshipper to sit down, and call himself to an account, as he approached the oracle of his God. Written over the gateway of the temple of Apollo at Delphi, was the far-famed motto, "*Know Thyself*," as if to make that duty the key to a favoring response from the divinity within. For the Greek, that great maxim practically formulated the whole duty of man, as it related him to the powers of the invisible world. The frivolous and shallow had no welcome there—the thoughtless, those who were satisfied to swing the giddy round of everyday happening, without ever once opening the doors of their souls. "Stop," the oracle would say, "right here, and for one solemn, awful moment, look within."

Let us open our New Testament; we shall find the same thing there; not now as a motto, nor as a philosophical system, dialectically and logically long drawn out, such as was the glory of a Socrates or a Plato among the ancient Greeks. It is rather an implication, a whisper, running through all that the Master said and did—"you cannot know the highest, without looking in upon your own souls." As between the Hebrew and the Greek, the diversity of method and accent is striking in the extreme. But in the end they are saying the same thing; putting the same supreme estimate on the soul of man. Let us see in what way our great Gospel addressed itself to this stupenduous theme.

Here was a movement upon humanity—a redemption movement—what could it mean but the infinite valuation of the human soul, something in man that must engage the whole moral and physical universe in its behalf? This wondrous story, in all its historical and inductive renderings, has no meaning at all, except upon the antecedent assumption of the incalculable value

of the human soul. Therefore for long centuries after the cross, the chief business of Christendom was to develop a theory of the human soul, the idea of individuality, the conception of a free moral being responsible to God. Into this channel flowed all the best thinking of our modern world. Hence theology; hence philosophy; hence science; studies peculiar to the genius of the Occidental world, to all which introversion was necessary, a patient pupillage, so to speak, at the inner shrines of the conscious self.

In the Oriental religions there was no theology, no science, and their subtle metaphysics effloresced, for the most part, in grotesque dreams. Somehow their study of self resulted in the dispersion of self—a cloud of pantheism and nihilism dropping it off, always, into an abyss of nothingness and night. Those great religious reformers, Buddha and the rest, were, indeed, able, by times, to penetrate far into the unexplored mysteries of the human soul, surprising us, often, at the wide range of their insight and research; but, overcome at last by the emotional heats of their torrid clime, they invariably swooned themselves away into ecstasies and dreams.

Not so in our Western world. Christianity was never a dream. It has been often enough a speculation, let us grant, when the great system-builders, following the lead of their logic, would rear an imposing intellectual structure upon empirical premises hastily conceived. But in due time, as we have observed, these have toppled and fallen, and left our imperishable Jesus to loom up the larger, because of the crumbling pageantry lying at his feet. The reason is, his estimate of the human soul. It is written yonder on the cross. It is as if he had said: That soul of thine has the universe pledged in its interests; all the stars in the sky make their revolutions around it; and the eternities themselves are standing guard over it, that its intrinsic spiritual potentialities may not be debased.

O, well, you say, that is a stale old story, blown over and exploded by the scientific wisdom of our contemporary time. It is all gone—this old idea of the soul. A thousand years in forming, the physical and psychical discoveries of our own day, have sent it hurtling with the winds—this idea of a personal ego, superior to, and surviving, the body in which it dwells. A soul! a soul! let us hear no more of it; the word has no meaning to our modern ear. "A compact physiological unit;" that is the

formula; that is man, and all of man that the utmost stretch of scientific inquiry can ever discover—all beyond is the effete maundering of worn-out creeds.

Halt a moment—it is not well, on ground like this, to presume overmuch. The temperature of our scientific skies has greatly changed. A little while ago, as middle-aged men will vividly recall, our speculative science was flushed with an imaginary victory of that kind. The great evolutionary formula was carried to its apotheosis in great triumph, and the distinguished savants were rejoicing in their newly discovered impersonal God. But their joy was short-lived. A fundamental condition in the problem had been strangely overlooked, to wit, the scientific man himself, leaving his laboratory, and walking abroad among his fellowmen on the street. The moral order, which he thought was overthrown, started up before him, and challenged his ability to go backward or forward on the city streets.

Among all the good things which Victor Hugo said, none was wiser than this: "The All is not the All, unless it includes personality, and that personality is God." No chemical or physical formula will interpret for us the men and women, the human personalities, with whom we must mingle every day on the streets—the men and women who are manifestly superior to the ground on which they tread, and to the fleshy bodies in which they dwell. That sense of superiority! let us call it "personality," and be done with our doubts.

And we have actually witnessed this great revolution in the scientific mind of our age. The leading investigators have turned themselves once again into the school of the soul—to that in man which thinks, and wills, and loves; and they have consented that it shall be in a category by itself, next in reality to the all-inclusive, inextinguishable, idea of God. Not abandoning their test-tubes and crucibles, they have, in the brief intervals of their leisure, had flashes of insight into the meaning of human life around them, with its key-words of destiny, such as justice, responsibility, conscience, which their most thoroughgoing analysis may never spirit away.

Thence to what Jesus thought of the soul, were an easy step to take. Following this, Christianity comes in with its long history of struggle with manifold adverse systems, assailing, now and again, its lofty estimate of the human individuality, and its

proffer of help, as against the possible contingency of an enfeebled will. But it is all clear to us now. There is no staunch dissenter anywhere to be found in the field. Jesus knew what it was he came to help, and His far journey to our planet was not an extravagant outlay of the divine solicitude, as is sometimes charged, "altogether out of proportion to the end to be attained." No! no! Christianity has set a price on the human soul, which is not calculable in terms of material profit and loss, but is measurable only by the divine self-sacrifice made for it, to which history everywhere witnesses, and the most impressive symbol of which is, the marred visage and the thorn-crowned head of the Son of Man.

But turning from the cross, we may study our human personality in the ever-abiding phenomenon of our great men. "There are, indeed, men whose souls are like the sea," another saying of Hugo's, when in exile on the island of Jersey, he soothed the hours of his solitude by a profounder study of Shakespeare's plays. His window gave glimpses of the sea. Alongside of him sat his son, who would make the leisure of his expatriation tributary to the high literary project he had in view, the getting of Shakespeare over into French—father and son engaged at the same time, in diverse ways, in letting down their plummet into this great Englishman's sea-like soul. It was a singular spectacle, this, of genius measuring genius, in that bleak house of exile yonder, in the bosom of the sea. It will serve our present purpose by suggesting two things. First, there are always great men for great occasions in the world; and, second, there are depths to the human personality which no plummet of science can ever sound.

And yet we feel, that the winds of scepticism have blown roughly over this long-cherished conception of the function of great men in the world—the effect, of course, of the prolonged attempt to reduce the personality of man to physiological terms. Go into the shops and stores; mingle with men on the streets. Perhaps it is more particularly among professional men, lawyers, doctors, pedagogues, and—alas! must we say it? preachers, even, that the thing we complain of is most likely to be found, a levity, or lack of reverence, a shallow estimate of the personality of man. Materialism made havoc here as everywhere else. It

was a sweeping and devastating wave, and left our old-time philosophy of man visibly reduced in girth and in wind.

Let us conceive of the situation in this way. When everything is materialized—*everything*—absolutely everything, in the social, intellectual, and spiritual life of mankind—why, then, everything is accounted for by the formulas of force, and there is no place any longer for what we are wont to call the ethical will. And then where there is no will, there is no moral world; and society, with its ideas of freedom, and right, and justice, and heroism, and love, and its adverse possibilities of wrong and corruption, and crime, and hate—all this under the severe logic of materialism, can be little other than a delusion and a snare. Time was when this desperate dogma was blurted right out. "Strike from your vocabulary the term 'will,'" said M. Taine, "it is an empty *flatus vocis*, of service, only, in flattering the vanity of man." Well, no one talks in that strain now, and it is almost a scandal to revive the memory of the ancient offense. The school has decamped, but the traces of its spiritual spoliation are visible on every hand. Conspicuously, our contemporary Psychology has inherited from it a compromise conception of the human will, as if to say "yes" and "no," asserting and denying its freedom in the very same breath.

And then we cannot help observing, that, on this whole subject of human responsibility there is everywhere an equivocating, half-hearted, hesitating tone. A moral latitudinarianism pervades our literature, and the poets and romances cover up their libidinous optimism with the ingenious adornments of a cultivated style. The old reverence for the human soul, and for the guiding prerogatives of phenomenal personalities, has not, indeed, been lost entirely, but it has come to lack depth and fervor, the essential attitude of seriousness, on which the fundamental conceptions of our Christian consciousness must rest.

Again, but yesterday, we saw in the ascendant a new school of historians, who discarded the theory of great men in the progress of human affairs, and professed to see the "cosmic process" doing it all. Mr. Carlyle and Hugo, and men of that class, with their heroes and hero-worship, their prophets, their seers, their Cæsars, their Napoleons, their Luthers, their Cromwells, their Shakespeares, their Newtons—were simply near-sighted, in looking at the ever-unrolling panorama of human affairs, mistaking an

effect for a cause—these towering figures in history always reflecting but never deflecting, the current of their times. These epoch-making men did not sway and turn the social forces of their age and country, as the engineer cuts out a new channel for the flowing stream. They originated and determined nothing. They were always and only Punch and Judy—mere puppets, enacting their wonders in the illusive perspective of an ingeniously contrived mechanism, with the “cosmic process” pulling the strings.

But we must go on to say, that this condition of things reported itself most damagingly, perhaps, among the poets and preachers of our time, staunching the springs of inspiration for the poet, and rendering the message of the preacher hesitating and ill-timed.

As to our Helicon, its consecrated summits look to us deserted, and we too often hear about its base only the croaking of frogs. After Tennyson—we plead indulgence, if the animadversion may seem over-severe—we have been looking in vain for a seer whose singing would catch the ear of the world. Their lyres are all strung with flaxen tow. They falter, and stammer, and simper, and fumble, never striking a true note, unless, like Baalim, they are overtaken paroxysmally by the ideals of the newer time—the angel in armor blocking their way. It is no uncommon thing among the race of Lilliputian singers, to hear the great name of Shakespeare traduced, and along with him, Homer, and Dante, and Milton—all thrown down from their pedestals, because, beside the cosmic process, the personality of man has come to be regarded, in every phase of it, as a very insignificant thing.

But more than the poet, possibly, has the Christian preacher been seriously disarmed. The individualism of his religion—that is to say, its habit of attaching an infinite valuation to the human soul—has barely survived a siege, more desperate and more damaging than was ever before sustained; and he is puzzled, now, to know how he may set about rebuilding its crumbling walls. Too often he speaks with the accent of a defeated man, as the leader of a discouraged and ever-diminishing minority, whose business it is to save his miserable residue against the spirit of the age. And then there came, rushing around the very altars at which he ministered, a deluge of what we may call socialism, materialistic socialism, the kind that hoots at the idea of

a personal God, and makes almost nothing of the personality of man. That flood has receded, thank God, but the sacred precincts are everywhere visibly begrimed with mud.

Right here, the social aspects of our topic open up, and there is an emergency resting on us, to look well after the fortunes of the ethical will. The political philosophy of our day has a powerful trend the other way. It has come to be the watchword of certain vociferous agitators, in their cry for reform, that "individualism" is the bane of our age; they holding, meantime, to a very ambiguous conception of what the evil they deprecate really is. "Every man for himself, and devil take the hindmost"—that is individualism, as it rests in the popular mind. All forms of selfishness; the spirit that gets all it can, and keeps what it gets; in business; in politics; in all the branches of commerce and trade; in religion, also, where the interests of the sect and shibboleth circumscribe and absorb the highest aspiration and zeal of the devotee—this is individualism in the language of the street. And substantially that it is, in the concrete forms in which we see it at work, in all the social relations of life. But the reformer and philosopher must consider it in its deeper roots.

Beyond all question individuality in itself is the highest good of man; the value of all values; the stamp, the matrix, the insignia of all good, without which the term itself would be maudlin on our lips. Always there is with all of us the conscious "self," which must be looked after and loved, if needs be, at the neglect of everything else, since everything else gets significance and value with reference to this.

Self-love! It is elemental. It is at the heart of all we are, and of all we may have it in our power to become. It is not conceivable that there would be anything doing here, on this terrestrial ball, without a tide of self-love to originate and push it on—something like the heaving of the sea. It gets up with us in the morning, and keeps close with us all day long. It insinuates itself into every thought we entertain; every movement we make; every syllable that drops from our lips. Indeed it is a sure sign of disease, as pathologists are constantly reminding us, when the fires of self-love are burning low in the bosom of the disappointed one, or the one who, by habitual wrong-doing to himself, has dealt a fatal blow to his own life, even in this its primal source. Disease! disease! that is, indeed, the diagnosis

of the suicidal act—the unfortunate victim has ceased to love himself.

Therefore we urge, that self-love is fundamental and organic in the constitution of the human soul. Let us seek an analogy somewhere in nature, that will make this plain, for it is a point we cannot overlook. At the heart of the vascular system of yonder tree is the pith, the capillary channel along which the chemistries of the soil pump up their vital sap, for universal distribution to the farthest off interlacing of branches and spray—symbol, most impressive, of the function of self-love in the spiritual nature of man.

But herein is our warning: Not self-love, but *inordinate* self-love, is the moral mildew of our life—that habit of soul that casuists have labelled the “isolating self.” It is a perverse disposition in human nature to be absorbed in self, to such a point of exclusiveness as to make everything divine and human tributary to it—everything that may be made to yield to the humoring and hammering of the will. I! I! I!—it is not simple egoism, in the sense of inordinate self-conceit, the infirmity of which we complain. It is an evil—not an infirmity—the practical evil, that makes itself felt in the manifold forms of selfish domination and wrong-doing, with which society is permeated, and which will often enough build itself up into corporate organizations and trusts. In this way the individual, intent on his own aggrandizement, cuts himself off—or imagines he cuts himself off—from everything human and divine. It is the spirit mythologically imaged in the old Lucifer myth, the son of the morning venturing in his wicked audacity, to push the Almighty from His throne, and to ride over every right of brother man, for money, for power, for anything that will minister to the surfeiting satisfactions of self.

We may be puzzled to know how this condition of things comes about—how self-love should inflate itself to the extent of putting itself up against the moral order of the world. It is a fact, however, once for all, an astounding and an appalling fact—a mystery, if you please, but nevertheless an intelligible and an intrusive fact. Some light, and no little consolation, we are led to believe, may be derived from an inquiry, patiently and thoughtfully instituted, into what this thing is, which we call our “con-

scious self"—what it should mean for us, when we get it up close to our view.

It is to be regretted that, in this business, we are to have no assistance from the New Psychology of our day. Every now and then we are invited to some new line of discovery its experts have opened out, creating the impression, that the center of our being has at last been successfully reached. We hasten to see, but we come away, always, with the conviction deepened, that we are dealing with a problem to which its gross materialistic formula will not apply. We instinctively turn to our older metaphysics—that uncaged eagle with the broken wing. We can see no reason why we should not let the old Greek philosopher, Heraclitus speak for us, he who refused to be the chief magistrate of his city of Ephesus, because the morals of its citizens were hopelessly bad—a circumstance assuring enough, that he had not lost faith in the moral order of the world.

He believed, as we do now—our personal conviction herein cordially avowed—that there is a "*universal self*," originally insculed and intertwined with every finite self of man—falling short of our point of view only, in conceiving self as "*reason*" (*logos*), reason being always the largest word in the philosophical vocabulary of the Greek. One time, when deploring the social ravages of individualism—an evil afflicting democratic institutions, it would seem, 600 years B. C., as it does with us now—he expressed himself in these remarkable words: "Though reason (let us substitute "*self*") is universal, the mass of men live as if each had a private reason (selfhood) of his own"—desponding in tone, we observe, but it is the "Weeping Philosopher," we should remember, who is uttering this lament. His central idea we do not fail to catch. It is as if he had said: The isolating self is the source of all our social woe, living, planning, grasping, enjoying, as if there were no other self in the world, and deliberately oblivious of the universal self, which is the common creative background for every highest and humblest soul of man, wherever found.

"The universal individual"—let us familiarize our minds with the use of that phrase. It breathes of the schools, we grant, and it carries a weight of paradox with it that is not always easy to be borne, but among all the subtlest resources of terminology accessible to us, that will help us to the idea we wish to convey,

there is none more convenient or more expressive than this. Here, as elsewhere, we can help the helper by bringing in analogy, with its manifold lenses of reflected and refracted light, relieving the paradox where it cannot be wholly adjoined.

Conceive of a sculptured hero in bass-relief, on some ancient temple frieze, the Parthenon, for example; let us imagine it becoming self-conscious, all at once, with the wealth of cultured assurance that characterized the mature Greek mind; though stone itself, it is able to know itself as, in some sense, free from its background of stone. Let us suppose, further, that, to the right and to the left of it, within reaching contiguity, it discovers other heroes in the same environment, and alike conscious of a relative emancipation from their matrix of stone. Now, one step more—let us see this stony consciousness becoming so self-centered, and so gorged with the satisfactions of its new order of life, that it will repudiate the background from which it came, and will treat its hero-neighbors as so many cobblestones to be trampled under foot. There we have it. The allegory gives us the "universal individual" for background, and the hero-environment as the arena of the ethical will—thus differentiating the sphere of religion and ethics in this complex spiritual organization of ours, which we call the soul.

But exactly at this point our way is waylaid, by a species of illusory mysticism, which is almost certain to intrude. Both in religion and in science, a kind of crude pantheism waves to us a welcome over vast expanses of illuminated mist. It is a siren song it sings; come this way, and be at peace. There is no reality, it says, about that which renders existence a prolonged and tritulating fret; a failure; an abortion; a fiasco, in a universe where no fiasco has standing room to be. Picking at our allegory, it insists, that it is an illusion and a delusion to think of a conscious hero in bass-relief. There are no living figures on the temple frieze; no men and women whose chief glory it will be, to have lived themselves into harmony with their environment—an environment which in very truth does not exist. The background! The background—that is all there is; what we call reality is limited to this. Therefore to be serious as to individuality, to set it down as something that really exists, is to give ourselves over, helplessly, to be duped by a lie.

Occasionally, from some aspects of this subject, we feel like

taking alarm. The Oriental religions and philosophies, in their more speculative bearings, have been caught in this whirl, exhausting their subtlest resources of thought and expression, to get the theory of "*illusion*" installed over all the deepest and most sacred convictions of men, and make it their primary religious duty, to crush out the sentiment of individuality, as the colossal fallacy that has, somehow, thrown its shadow over the thinking world. It is a large movement, with the prestige of antiquity behind it, and takes in a wide swath of the Oriental peoples, who are noted for their profound, but dreamy, subtlety of thought. In these days of the study of Comparative Religions, we are able more intelligently than formerly and more justly, we believe, to estimate the logical texture and practical workings of all forms of religious *nihilism* in the Eastern world. It will suffice to say, here and now in passing, that they are all ascetic in their style of devotion, which carries with it the implication, that they are essentially crippled and impoverished on their ethical side.

It is a curious fact, however, that we must every now and then witness the paroxysmal outburst of this same thing in our Western world. In certain Occidental circles, where scientific pantheism has blazed the way, the same metaphysical vagary has been systematically installed, more recently, in our own country, in the garb of a religion, professing to bring healing and comfort to the sons of affliction, through these old delapidated doors of nihilism painted anew. Of course, it is a cause forlorn. The plant is exotic, and will not flourish in the intellectual climate of our Western skies. The hands of the mightiest gardeners have labored disappointingly at the task, and, after Spinoza, none but a charlatan would ever think of entering the same field, with the same impossible experiment to be tried over again.

Just to think of working a miracle on that which has been thought away! We are enjoined to bring a "truth" into consciousness wherewith to unloose the clutches of disease, which truth, by supposition, has no individual consciousness into which to come, and, by inference, must float out of a region of abstraction, where there was no primordial consciousness to give it birth. O, reason, whither hast thou flown, and how many buffetings of blind absurdity canst thou endure?

But hush! We must ourselves deal tenderly and rationally

with the manifold quirks and febrilities of sentiment, which are seriously troubling the mind of our restive age. In this spirit we must repeat with emphasis that individuality is the highest good of man; that any systematic raid on it, is subversive of the very foundations on which human society and history rest. When individuality goes, everything else goes; the moral world becomes itself a fatuous and fitting dream, and after that, the universe reduces itself to one monstrous jumble of commingled irony and sham. Let us be on our guard. If it is not the final philosophy, it is by all odds the safest and sanest, that all creation finds its proximate goal in the individuality and history of man; and that self-mastery, and not self-vivisection, is the specific remedy for all our social ills—that is to say, the way in which the evils of humanity, singly and in masses, are to be thrown off.

But now we have mentioned the moral world. The thing is not conceivable, except in the exercise of the ethical will. And then when we open the door of the will, we find ourselves in the audience chamber of conscience, a tribunal before which all human wills are indictable, as before the bar of God. We cannot give up our old idea of conscience, as something inalienable in man, a moral magnetic needle, that points directly and always toward God and the good. We own, that our contemporary pragmatism has loosened up many of the rigid fastenings, by which the old view held its place in our minds. But all in all we find it still with us, with its pristine authority essentially unimpaired. In vain have the adverse schools of our day attempted to reduce it to something else; to cut it up into bits; to analyze it down into some neutral atom of sentiment, in which no categorical imperative should be found. Every such venture has failed. It was apparent, always, that a clinic of that kind was possible only when the subject was dead. The judge must be dragged down from his tribunal and killed in cold blood, before the process of logical dissection could even begin.

We conclude, therefore, that conscience is something inalienable and elemental in the human soul; that it is, somehow, as the ancient Romans would have it, *Deus in nobis*, a faculty altogether clothed with the majesty and authority of God. Therefore we venture to see, in it, this moral nature of ours *sub specie aeternitatis*, the measure, that is to say, of the divine solicitude

in its behalf. For we must observe, that conscience calls into play countless outside agencies, and interpositions, and helps, to keep us instructed in the right, and to hold back our unwary feet from ways that are wrong. There are churches, and Bibles, and schools, and laws, and sciences, and literatures, and customs—all art and all nature, when rightly directed, yield themselves to the same end, to keep the soul headed toward that which is highest and worthiest in human purpose and life. God prompting within, and extending a helping hand all round the outside goings of the man—this is conscience as it is in our day, most adequately conceived.

Take a case. A man of recognized ability and character is entrusted with the responsibilities of a high office in business life, or in the affairs of State. There is money involved; money and mammon; the subtle whisperings of avarice, as to where he might avail himself of surreptitious profits, if he should venture on certain questionable, but not unmanageable risks. The tempter is at his ear. He is the custodian of other men's funds. If he oversteps the lawful use of those funds, to the right or to the left, to the measure of a hair, he is consenting to theft, even if the speculation should never be known. On the threshold of such a suggestion, conscience puts its trumpet to its mouth, and makes the whole soul of that man reverberate with the blast. Accustomed to heed its warning, he may gird himself with resolution, at this particular moment, and fling the temptation aside.

But the situation is a new one, and the furnaces of cupidity within him never before burned with fires so fierce. He will think it over again; he will consult precedent; he will make himself a frequent advocate in the court of lies. Meantime the trumpet of conscience is sounding feebler and farther away, muffled, hesitating, with longer and longer intervals for any note at all—while his evil purpose is quickening into action, just in proportion as those admonitory echoes die away. In this condition of things, let us observe the attitude of his mind. His inference may very well be, that the heavens are becoming cowardly; or, possibly, that, what he aforetime thought to be a divine monitor in the soul, has turned out to be nothing more than a simple, sentimental, caprice. Else why should it be baffled—driven into silence by such a puny thing as an ob-

stinate human will? More than likely, he will meet the emergency by becoming philosopher and sceptic, and boldly make mouths at the moral world. Ha! ha! he says, conscience failed. By assumption clothed with the might and majesty of God, it did, as a matter of fact, take down its trumpet from its lips, and veil its dumb oracles in impenetrable cloud.

But at this juncture, we are to see the circumventing arm of conscience, reaching for the man in its outside ministration in the grosser world. The reason is, the man is a denizen of two worlds, an outside and an inside world; and, as a free being, he must be in absolute equilibrium between the moral solicitations coming from both sides. Money, gain, the dazzle of riches, and the social prestige and power that these have always in their train—there they are; yonder; pushing from the outside; the signing of a check will open the door. No, not unless the money-lust inside has first put its hand deliberately on the latch of that door; not until cupidity will take up the pen, and sign that check. Outside and inside must strike hands, or the temptation will have no inducement to advance its banner to where its victim is.

In like manner conscience, the inside tribunal, must have its outside administration, a system of co-ordinating warnings and restraints, that will press hard upon the heels of temptation while bombarding your door. There is the public—it has a thousand eyes; there is the police; the least leakage in your furtive proceedings may land you in jail. Then if you escape all that, the brand of suspicion may follow you, and there is no flame in hell more consuming, or less extinguishable, than the finger of scorn, burning all round you, in your going, with social contempt.

Further than this, there is the stamp of an indelible curse on all ill-gotten gain; the eumenides, like bloodhounds, are on the infallible scent of its most tortuous trail. Held long in the hand, money fraudulently obtained will burn to the bone. So uniformly do stolen riches roll up their harvest of merited misery in the shape of well deserved misfortune and social scorn, that we may put it down as an economic maxim, that "things ill-got have ever bad success." But all these are the co-ordinating checks of conscience, working vigorously and vigilantly in

the outside world, to keep the tempted one from plunging into wrong. Or, rather we should say, they constitute the outdoor administration of conscience itself, setting up its curule chair on all the highways of the world, and in all the most secret haunts of men.

Well, then, what does all this mean? It means that good and evil forces have set up their conflicting banners on the battlefield of the soul—the eternities on the one side, and the appetites and passions that debase, on the other, with the contingency of an equilibrated will in between. Ah me! what will be the issues of that fight? If conscience be God sweeping all round the imperiled soul, must it not be a cordon of rescue incapable of defeat? What is avarice, or concupiscence, or any evil, as against God? Sometimes we hear our speculative optimists descanting on evil as a very weak thing; an inflated negative; the shadow of the earth when its back is turned to the sun. They liken it to the withes round the limbs of Samson—a wrench of the giant's muscles, and they are gone.

But, alas! in practice this will not hold good. In spite of the utmost vigilance of the higher powers in and around the soul of man, set there for its defense in the hour of its peril, the tempted man will fall—evil solicitations will often gain the upper hand. The check is signed; all fears of God and the jail are quieted down; and conscience itself is throttled on its throne. What shall we say to this? Evil was not, indeed, the eagle's feather dropped on the boiling flood, while the proud bird itself was swooping the wide heavens defiant of the storm. But we should know that there is no such thing as abstract evil in the world; nor is there abstract good—these things conceived as impersonal forces, fighting in their own name.

To think so is to lose the key altogether of the moral world. At the center of this is the ethical will; the man, let us say; you and I, walking, and toiling, and suffering, and hoping, on the borderland between two worlds, with the issues of destiny wrapt up in the disposition we may make of our opportunities and powers, we, meantime, as free beings, held always in absolute equilibrium between the good and the bad, with the awful prerogative of yielding our preponderance either way. And so, in this way, it is no unmeaning admonition, no unwarranted assumption, that every man has his destiny in his own hands; and

that the universe is rightfully complacent in the human personality, as the consummate, crowning, product of the creative goodness of God.

Tacoma, Washington.

ARTICLE V.

STUDIES IN THE LIVES OF THE SAINTS.

BY LUCY FORNEY BITTINGER.

The lives of the saints are unfamiliar ground to most Protestants; and yet it seems we neglect a means of edification by not studying them. The Egyptian hermit, Anthony, said to his novices: "Remember the works of the saints, in order to have the soul attuned to emulate them." Granted, that there are many dull and worthless tales among the lives; many incredible ones also, many roughly but well described by Luther as containing "gräulich viel Unflath"—and yet he admitted that use might be made of "the good Christian legends." There are also many beautiful and edifying histories. The stories often throw light on past ages of the Church and the world. We can learn how men and women, in far-off times and places, after a fashion not our own, served their day and generation and fell on sleep. Their story is, what George Eliot called the Imitation of Christ, "the voice of a brother who, ages ago, felt and suffered and renounced—in the cloister, perhaps, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours—but under the same silent, far off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness."

Many lives of the saints are chiefly the record of their deaths—those "Acts" which, in the later ages of persecution, the Church employed a special official—the notary—to preserve; and they give us a momentary glimpse of a soldier, a courtier, a great lady, a simple slave-girl or little child as "the athlete of Christ" stands before his judges or lies praying upon the rack or is bruised by the teeth of lions into the bread of God. Says Dr. Arnold: "Divide the sum total of reported martyrs by twenty—by fifty if you will; after all, you have a number of persons of all ages and sexes suffering cruel torments and death for conscience's sake and for Christ's; and by their sufferings manifestly with God's blessing insuring the triumph of Christ's Gospel.... God's grace

enabled rich and delicate persons, women and even children, to endure all extremities of pain and reproach."

Numbers of these saints lived and died in the centuries before the separation of the Eastern and Western Churches, many long before the Reformation, and so belong equally to Protestant and to Catholic, to all who would think on those things that are lovely and of good report. In choosing a few examples from the Hagiography for our consideration the rule of selection has been to give the preference—without reciting the facts, which should be familiar—to the Scriptural Saints; next to those of apostolic and primitive times; then to mention those who are found in Protestant calendars, and those whose fame is wide-spread. The chief authority followed has been Baring-Gould's "Lives of the Saints." This article makes no pretension to be the product of deep study or research; yet such as was necessary has been pleasant and profitable to the writer and it is hoped the results may be to others.

Let us take up the calendar for July. On the first are commemorated the Old Testament saints Aaron and Miriam, the heroic Queen Esther, and, coming further down to the Christian era, the Egyptian hermit Pambo, of whom are recorded many wise sayings: thus, two brothers spent their fortune in different ways—one became an anchorite in the desert, the other built hospitals and convents; when both died the monks of Pambo's monastery disputed which was the more perfect and appealed to him: "Both," said he, "were perfect before God; there are many roads to perfection, besides that which leads through the desert cell." Seeing an actress performing in Alexandria, Pambo burst into tears: "Alas!" said he, "how much less do I labor to please God than does this poor girl to delight the eyes of men." A brother said once to him, "How is it that the Divine Spirit never allows me to be charitable?" "Don't say the Divine Spirit," said the abbot impatiently, "say, 'I don't want to be charitable.'" When Pambo lay a-dying he said, "I thank God that not a day of my life has been spent in idleness," and then, "I thank God that I do not recall any bitter speech I have made for which I ought to repent now."

July 2nd is the festival of the Visitation of the Virgin Mary to Elizabeth.

On the 3rd is commemorated Hyacinth, a Christian chamber-

lain to the Emperor Trajan, who was cast into a dungeon on the discovery that he was a Christian and his jailer commanded to serve him with food offered to idols, only; this Hyacinth refused. When dying, his persecutors relented and ordered other food given him; but the martyr was unable to swallow and died from inanition.

On the 4th of July is commemorated, besides the prophets Hosea and Haggai, the Greek bishop Andrew of Crete, best known to us by his Lenten hymn: "Christian, dost thou see them;" and upon the 6th, the prophet Isaiah.

On July 7th, Willibald the Apostle of Franconia, is commemorated; he was an Englishman, a "passionate pilgrim" who spent most of his life wandering from one holy place to another—from Rome to the Holy Land, thence to Constantinople; was for years an inmate of the famous Benedictine Monastery of Monte Cassino, and then answered the appeal of his kinsman Boniface for his assistance in the conversion of the Germans. Willibald spent the evening of his wandering and adventurous life in successful labors among the Franconians and died full of years and honors as bishop of Eichstadt.

Priscilla and Aquila are commemorated on the 8th; and another British apostle to the heathen Franks, Kilian, an Irish monk who settled at Würzburg in the 7th century, converted Gozbert, Duke of Franconia and many of his subjects, and was finally assassinated under the orders of Gozbert's wife against whose marriage, as within the proscribed degrees, Kilian had protested.

On July 10th Rufina and Secunda, two Roman maidens, are remembered; they were betrothed to Christian youths who, in the persecution of Decius, renounced their faith to save their lives; but their more courageous brides having had trial of cruel mockings and scourgings, sealed their confession with their blood.

Mnason, the old disciple, honorably mentioned as the host of St. Paul, is remembered on July 12, and to the same date is assigned John Gualberto, the Florentine nobleman who, intent on revenging his brother's death, met upon the road on Good Friday, that brother's murderer; the man, extending his arms in the form of a cross, besought Gualberto to spare him for the sake of Him who that day hung upon the cross; weeping, Gualberto granted the plea and, rushing to the church at San Min-

iato and kneeling before the crucifix still shown there, believed that the figure upon it bowed its head in blessing on his forgiveness of the fratricide.

On July 13th the prophets Joel and Ezra are remembered, and Silas (or Silvanus), the fellow-missionary of St. Paul; and also Sara, a holy abbess of the Lybian desert, tempted for many years by impure thoughts; at length she saw the filthy spirit glide from her cell, hissing, "Thou hast conquered me, Sara." "Not I," answered Sara, promptly, "but Christ that worketh in me!"

July 14th is dedicated to the memory of Bonaventura—saint, cardinal, bishop, Franciscan monk, "Seraphic Doctor" of the Church, hymn-writer; of him the story is told that when the papal nuncios came to offer him the cardinal's red hat, they found the saint washing dishes—for he took all the menial duties of the convent when they fell to his turn—"Hang the hat on this dogwood tree which overshadows the kitchen door," said Bonaventura, "I would only soil it with my greasy fingers."

On July 15th is commemorated the so-called Separation of the Apostles, when as Rufinus says, "being about to depart from each other, they first appointed themselves a rule, mutually for their future preaching, lest, separated in different directions, any of them perchance should expound anything differently to those whom they invited to the faith of Christ. Assembled in one place and filled with the Holy Ghost, they compiled this brief token (the Apostle's Creed) for themselves of their future preaching, by throwing together what each thought himself." On the same day the Greek Church remembers Vladimir, the prince who forcibly introduced Christianity into Russia—a dark and ferocious "apostle." But no apology is needed for Speratus and his companion martyrs (July 17); they were Christians of Carthage whose simple and touching acts have been preserved and tell us how the consul said to Speratus: "Do you preserve in being a Christian?" Speratus answered, "I do persevere. Hear all present! I am a Christian." Then all the rest joined in and said, "We are all of us Christians." The proconsul said, "What! have you no desire to be released?" "Do what you will with us," answered Speratus, "there is no release from duty." The proconsul ordered them to be decapitated. Now when this sentence was read, Speratus and those who were with him, said, "We give thanks to God, who has deigned this day to call us martyrs to

heaven through the confession of His name." Having said this, they were led forth, and having knelt down, their heads were struck off, one after another. "And," say the Acts, "these martyrs died on the 17th day of July, and intercede for us with the Lord Jesus Christ, to whom be honor and glory, with the Father and the Holy Ghost, through ages of ages. Amen."

Arnulf, bishop of Metz, (July 18th), was a Frankish nobleman, courtier and learned man; from his younger son were descended the Carlovingian kings. But Arnulf earnestly desired—and no wonder—to leave the blood-stained court of Clothair and Fredegunde and to "make his soul" in solitude; after his election to the see of Metz, he begged permission of the king to retire from the cares and duties of his bishopric and finally, though Clothair threatened the lives of Arnulf's sons and drew his sword on the bishop himself, obtained his request and died in a monastery of the Vosges Mountains.

Epaphras, "the faithful minister of Christ" in Colosse, is commemorated on the same day, July 19th, with Vincent de Paul—the "poor swineherd's son," as he called himself when the Prince of Conde rose in his presence, but the introducer of what Germans call "Inner Mission" work into the Catholic Church, the founder of that great and noble order, the Sisters of Charity, the beginner 300 years ago, of organized charity—the Fliedner of his day and Church.

The prophet Elijah of the old dispensation, and Joses Barsabas—the disciple passed over in the election of Matthias, but not neglected by the memory of the Church—are assigned to July 20th; and on the next day is remembered Daniel the prophet, and Barhadbesciabas—"a harsh name but written in the Lamb's Book of Life"; he was a Persian deacon who, under the torture of the rack, said to the judge: "Neither you nor your king, nor any manner of torments shall ever be able to separate me from the love of Jesus. Him alone have I served from my infancy to this old age." The governor at length condemned him to be beheaded, and commanded an apostate Christian to be his executioner. The holy deacon stood bound waiting with hope for the happy moment when he should enter into the joy of his Lord. The apostate trembled so as not to be able to give the blow steadily; he struck seven times at the martyr's neck. The holy

deacon fell forward and expired.—So run the Chaldaic Acts of the fourth century.

Mary Magdalene, as Scriptural character, but much more as legendary penitent, is remembered on July 22nd; and on the next day, a young paralytic nun, Romula, who bore her long affliction with perfect resignation, praying to God and singing His praises.

The commemoration of James the Great (July 25th), is universal in Greek, Roman and Protestant Churches; a story of his martyrdom, preserved by Clement, tells us that his accuser was so moved by St. James' constancy that he also became a Christian and the two were executed together; on their way to death the informer asked the Apostle's forgiveness, whereupon St. James paused, said "Peace be to thee," and gave his companion the Christian's kiss of peace.

The next day commemorates Anna, the legendary mother of the Virgin; Erastus, the disciple of St. Paul; and Christopher, whose legend if without foundation of fact, is edifying and beautiful. This giant desired to serve the greatest prince of the world, and a hermit taught him—"Since thou wilt neither fast nor pray, go to that river, and use thy strength to aid those who struggle with the stream. It may be that this good work shall prove acceptable to Jesus Christ, whom thou desirest to serve; and that he may manifest himself to thee!" To which Christopher replied joyfully, "This I can do. It is a service that pleases me well!" One night he was called across the river several times and at length he beheld a little child, who entreated him, saying, "Christopher, carry me over this night." And the giant lifted the child on his strong shoulders and entered the stream. And the waters rose higher and higher, the waves roared, the winds blew; and the infant on his shoulders became heavier and heavier, till it seemed to him that he must sink under the weight, and he began to fear; but he at length reached the opposite bank; and when he had laid the child down, safely and gently, he said, "Who art thou, child, that hast placed me in such extreme peril? Had I carried the whole world on my shoulders, the burden had not been heavier!" And the child replied, "Wonder not, Christopher, for thou hast not only borne the world, but Him who made the world, on thy shoulders. Me

wouldst thou serve in this thy work of charity; and behold, I have accepted thy service."

July 27th, we have in remembrance of the Spanish martyrs: Aurelius, Sabagotha, Felix and Lilliosa; these were all concealed Christians, but on persecution arising, could no longer deny their secret faith and so, after Aurelius had placed his two little daughters in Christian hands, had provided by the sale of his possessions for their maintenance, and had kissed them a last farewell, he, with a monk who had joined them, professed their faith and were rewarded with the crown of martyrdom.

The 29th has been dedicated to Martha of Bethany; and to Beatrix, a Roman maiden whose brothers were martyred and whose heathen kinsman desired her property; so, as she refused to adore the idols, he had her strangled in a cellar by his slaves.

During the Diocletian persecution, in Northern Africa, two virgin sisters, Maxima and Donatilla, were apprehended and as the soldiers drove them with insults along the road to the court, a girl of twelve, looking from her window, called to them to allow her to join them and so gave herself up to the soldiers to be taken to judgment and death. After the two noblewomen had been tortured and racked, the judge was told of this girl, whereupon he ordered the three virgins to be despatched with the sword. On the same day, July 30th, is celebrated the passion of Julitta, a wealthy lady of Cesarea, from whom a powerful man took by violence some of her property; the magistrate to whom Julitta appealed, ordered the Christian lady to sacrifice some grains of incense to Zeus; she declared that she would rather yield her estates and life than thus imperil her soul, so she was burnt to death. Basil the Great—a child in Cesarea at the time of the martyrdom—has handed down these facts to us.

Germanus (or Germain), who died bishop of Auxerre, began life as a careless and warlike nobleman, wont to dedicate his trophies of the chase to Odin, for heathenism still lingered on in France. But after his election as bishop, he was an example to all prelates in his devotion to his diocese. He several times visited England on missionary journeys and spread the faith there. On his return to France, he was met by a deputation of the Armoricans who begged him to save them from the vengeance of Eocarie, chief of the Alemanni; the old bishop went to meet Eocarie and when the barbarian would have pushed by, caught

the bridle and, clinging to the rearing horse while Eocarc strove to spur it on, forced the chief to stop and listen to and accept his plea, on condition that Germain should obtain pardon for the Armoricans from the emperor. It was while on this errand to the court at Ravenna, that Germain said one day after matins: "My brethren, I recommend my passage to your prayers. I saw this night my Saviour, who gave me provision for the journey and told me I was to go to my native country and receive eternal rest"—and this was fulfilled on the last day of July, 448.

August 1st has been from early times the festival of the first fruits of the harvest, observed in the Greek, Roman and Anglican Churches and in the last-named called *Lammas* (or *Loaf-mass*)—bread made from the new wheat being blessed that day. It is also the festival of St. Peter's Chains, commemorating his deliverance from prison in Jerusalem.

August 3rd is dedicated to Lydia, the first European convert of St. Paul; and the 4th, to Aristarchus, his companion and fellow-prisoner. On the same day Ia, a captive Greek woman, was slowly tortured to death in the persecution of Sapor, the Persian king, she meanwhile praying: "Lord Jesus Christ, Son of the living God, strengthen thy handmaiden in the conflict in which she is engaged, and save me from the wolves who rend my flesh."

August 5th: Afra, a courtesan of Augsburg, sheltered a Christian priest fleeing from persecution; she was accused before the magistrate of having assisted in the escape of a Christian and of being one herself. "How," said the judge, "do you, a sinful woman, expect to be accepted by the God of the Christians?" "It is true," said Afra meekly, "I am unworthy to be called a Christian; nevertheless, He who did not reject Mary Magdalene will not reject me." She was condemned to be burnt alive; and praying, "O Thou, who didst call, not the righteous, but the erring, to repentance and who hast promised that even at the eleventh hour Thou wouldst receive the sinner who called upon Thee, accept of my penitence and let the torments I am to suffer be an expiation of my sin, that through this temporal fire I may be delivered from the eternal fire," she died with constancy for her new faith.

August 6th: the festival of the Transfiguration, called in the Greek Church the Feast of Tabor.

August 7th: the name of Jesus was honored on this day in

the Anglican Church long before the Reformation; also Claudia, a Roman Christian matron, who saluted Timothy from there in St. Paul's epistle and who is thought to have been a British hostage, the daughter of Caractacus.

August 8th: Hormisdas, a Persian nobleman, was degraded by the king from his rank and forced to become a camel-driver; but when the royal persecutor, pitying Hormisdas when he saw him one day dusty, sunburnt and toil-worn, sent him a tunic, with the message, "Abandon the Carpenter's Son," Hormisdas rejected the gift, replying, "Not for the sake of a tunic; take back your gift, Sire;" so the resolute confessor was banished.

August 10th is St. Lawrence's Day, and on the previous day is commemorated Romanus, one of his guards who was converted by seeing Lawrence's conduct in prison; the story of the heroic Roman deacon who perished rather than give up the treasures of the Church and who even jested at the torments he suffered, is well known.

August 12th: Clara, a nobly-born and beautiful girl of Assisi, was so influenced by the preaching and example of Francis that she ran away from her home and forced Francis to give her the veil; she afterwards became the head of the female branch of his order, called, from her, the "poor Clares."

August 13th: Radegund the Queen, who fled from Clothair's cruelty and neglect to become a deaconess and for whom the hymn "*Vexilla Regis*" was written, is commemorated on this day; but another woman of the same name and day is a more touching example. Radegund the Virgin was a poor Suabian maid-servant who employed her scanty leisure in succoring some wretched lepers who lived near her master's farm; one wild winter night, going on her errand of mercy, she was attacked by wolves; her cries for help were drowned by the storm and in the morning but a few bones and torn rags of clothing remained to tell the fate of this humble martyr of charity.

August 14th: Micajah, son of Imlah, prophet in Samaria.

August 15th, the "Repose of the Virgin," as the Greek Church calls it—her heavenly birthday—is remembered upon this day.

August 16th: Diomedes, a physician and native of St. Paul's city, Tarsus, was accused to Diocletian as a Christian; on his way in fetters to the court at Nicomedia, he was taken ill, and asked his captors to let him alight from their chariot; he had but

strength to kneel and in that posture died—probably of heart disease. Arsacius, a hermit and confessor, who lived near that same city, received a revelation regarding the approaching destruction of Nicomedia; his warning to the people was unheeded and he threw himself on his face that he might not see the desolation of that place where he had first known Christ; after the earthquake, Arsacius was found in this attitude, dead.

Of Mammas (August 17), all that is known is that he was a little shepherd-boy, twelve years old, who was stoned to death for the faith; but that little the Church has remembered for more than 1600 years.

On August 19th is commemorated that "Apparition of the Cross" to Constantine—whenever and wherever it occurred—which led him finally to place the cross on the Roman standards and to make Christianity the religion of the empire.

On August 20th two prophets are remembered: Samuel, of the old dispensation and Bernard of Clairvaux, who might be called a prophet of the new, yet who, in the midst of his successes and honor—"when he was a chosen vessel, and announced the name of Christ among nations and kings; when the princes of this world bowed down to him, and the bishops of all lands awaited his bidding; when even the Holy See revered his advice, and made him a sort of general legate to the world;..he was never puffed up... Whatsoever he did he ascribed to God." He it was that preached the Crusade with such convincing eloquence that there arose but one shout from his hearers: "God wills it! God wills it!"

August 22nd: Symphorian, a young nobleman of Gaul, was so incensed at the worship offered by the inhabitants to a rude idol that he tried to destroy the image. Brought before the governor, he confessed his Christian faith and was condemned to decapitation. When he was led forth to death, his mother, standing on the city walls to see him pass, cried to him, "My son, my son Symphorian: remember the living God and be of good courage. Raise your heart to heaven and consider Him that reigneth there. Fear not death which leads to certain life."

On the 23rd of August, 285, in Cilicia, three young men, two women and a little child were brought before the pro-consul, scourged and tortured in every possible way to make them deny their Lord. The men, after enduring frightful torments, died

triumphantly; then Domina, one of the women, was scourged to death and the aged widow, Theonilla, was told: "You have seen the flames and tortures with which the others have been punished; honor the gods and sacrifice." When the pro-consul ordered her stripped for scourging, Theonilla said: "Shame on you; is it not enough that you have stripped me naked? It is not me only that you have injured, but your mother and your wife, who are put to confusion in my person."...The executioner said, "My lord, she is now dead," and her body, with those of the others, was thrown into the river.

August 24th: Bartholomew the Apostle, of whom so little is known that legend has rushed in to supply the place of facts with conjectures and mistakes.

August 25th, "On a certain day when Diocletian the Emperor was in Rome, Genes, the actor, was performing before him." He acted the part of a sick man who desired Christian baptism, and after burlesquing the sacrament, the actor was threatened in jest with martyrdom. But here the play ended; for Genes avowed that, while engaged in this blasphemy, the recollections of childhood—his parents were Christians—rose in his mind and he made a real renunciation of idolatry as he entered the water. Diocletian angrily bade him cease jesting; but Genes renewed his Christian profession and on the rack declared "There is no king but Him whom I adore. His I am and His I shall be. Bitterly do I repent that I know Him only so late." So Genes was beheaded and received the crown of martyrdom.

On the same day is commemorated King Louis IX of France, the saintly Crusader who died amid the plague-stricken wreck of his army at Tunis, murmuring, "We will go to Jerusalem." But it was to the heavenly Jerusalem that he was about to journey.

August 27th: the Ethiopian Eunuch baptized by Philip; and Poemen (or Pastor), an Egyptian hermit, "the chief of the solitaries, the prince of the desert"—who began his religious life as a harsh and self-righteous ascetic, but mellowed into a man whom another distressed anchorite, whom he had taken much trouble to visit and console, called "indeed a *pastor*, a shepherd of the flock of Jesus." A monk said to him, "Those young novices do not keep awake during the offices in the church at night; shall I go around and shake them?" "Poor fellows,"

said Poemen, "do nothing of the kind. When I see their sleepy heads droop, I wish I might spread out my lap and let the heads lie easy on it, that they might sleep in peace." He was told of a woman who lived in sin but was very charitable to the poor. "Do not be afraid," said Poemen, "she will serve God in the end." The woman came to see Poemen; his gentleness and charity won her from her sins; she entered a convent and lived a holy life.

August 28th: Augustine, the great Church Father, whose marvellous "Confessions" have made his soul-life a reality to readers even of this far-distant day.

August 29th is the anniversary of the beheading of John the Baptist, in Herod's gloomy fortress on the Dead Sea.

August 30, Felix, a Roman priest, was taken in the Diocletian persecution and condemned to death. As he was led to execution, he was met by a stranger, a Christian, who cried out: "I also confess the same law as this man—the same Jesus Christ; and I am ready to lay down my life in witness of these truths." He was seized, led before the magistrate, sentenced, and the two martyrs were beheaded together. The name of the stranger was never ascertained; he was therefore called *Adauctus*, or "one who joined himself" to the martyr, Felix.

August 31: Aidan, the monk of Iona, sent as a missionary to the rough heathen Northumbrians, found them that hardest problem—a relapsed, once Christian folk, and recovered them from their backsliding, educated their youth, redeemed captives, went on unwearied missionary journeys up and down the land. "Aidan was," says Bede, "a pontiff inspired with a passionate love of goodness, but at the same time full of a surpassing gentleness and moderation." When his king, Oswald, was killed and the land ravaged by the invading Mercians, Aidan sickened and died, "under a tent hastily pitched to shelter him at the back of a church he had just built, his head resting against a buttress—a death which became a soldier of the faith upon his field of battle."

On September 1st are commemorated Joshua, Gideon, and Anna the Prophetess; on the 3rd, Phoebe, the first deaconess of the Christian Church; on the 4th, Moses; and on September 6th the Prophet Zachariah.

September 7th: the grandsons of Clovis, king of the Franks,

were brought up by their grandmother Clotilda, in Paris; thither came the uncles of the young princes, rent them away from Clotilda under pretence of making them kings, then sent Clotilda a pair of shears and a sword, asking if she would that they be shorn as monks or put to death by the sword. To this the old queen answered, "I would rather know them dead than shorn." So Clothair slew two of the princes who clung imploringly to him; the third, Cloduald, was saved by some gallant men and, saddened by the horrors of his infancy, of his freewill entered religion and became a hermit and then the head of the monastery called after him, St. Cloud. There he died after not more than thirty-five years of life.

The Nativity of the Virgin Mary has been celebrated on September 8th since the fifth century; then also is commemorated the heroic young soldier Adrian, who, seeing some Christians tortured, was so impressed by their constancy, that he "desired to be numbered with these warriors of Christ;" and after enduring terrible tortures, during which his wife Natalia stood by him expired. Natalia died after a few months of widowhood, and the Church has very justly numbered her among its martyrs.

On September 10th is remembered Pulcheria, the wise, learned and virtuous lady, grand-daughter of Theodosius the Great, who governed the Eastern Empire and governed it well, for many years, during the minority of her feeble brother; on the 11th, Paphnutius, the Egyptian hermit and confessor, who prevented the council of Nicea from enforcing celibacy upon the clergy — "showing the rare excellence of honoring a state of life which was not his own."

Cyprian, the martyr-bishop of Carthage, sealed his testimony by his blood on the 14th of September, 258, as the touchingly simple account of his brave death, preserved to us in the consular Acts, tells us.

September 15th: Nicetas the Goth, a convert of Ulfilas, was flung into the burning ruins of his church where he sung hymns in the midst of the flames until his tongue was silenced by death.

September 16th: Euphemia, a maiden of Chalcedon, was arrested and tortured because she had not attended a pagan festival. She resisted every attempt to break down her resolution. "I am but a girl," she told the governor, "but the hand of my Saviour sustains me."

September 17th commemorates Hildegarde, that extraordinary Abbess of Rupertsberg, who appears amid the wars and bloodshed of medieval Germany, like Huldah the prophetess when the kingdom of Judah was tottering to its fall. Bishops and archbishops, princes temporal and spiritual, pope and emperors, St. Bernard of Clairvaux—all consulted her, revered her or felt the sting of her fearless denunciations of wrong-doing.

September 19th is dedicated to the remembrance of the erstwhile disobedient prophet Jonah, and of the Evangelist Matthew; and the next day (20th), to the memory of Maurice, the Christian soldier and his companions of the Theban legion, who met death rather than join in the customary sacrifice ordered by their heathen general before a campaign. Though the number of these martyrs may have been exaggerated, the story seems to be authentic.

Linus, to whom Irenaeus asserts that St. Peter and St. Paul committed the superintendence of the Roman Church and who was known to both Paul and Timothy, is remembered September 23rd; and upon the 25th, another Scriptural saint, Cleopas, one of those disciples who met the risen Christ in the walk to Emmaus.

Lioba (September 26th or 28th), was baptized Trutgeba, but this was supplanted by the affectionate title of "Lioba"—the dear one. She was a cousin of Boniface and during his missionary labors in Germany, he sent for the dear kinswoman, who lived and died, in great sanctity and affection, as abbess of a German convent.

On the 27th are remembered John Mark, the cousin of Barnabas, and companion of the apostles, whose early vacillation when with Paul was atoned for by later faithfulness to him; and the Arabian saints and physicians, Cosmos and Damian. It was upon the feast of these saints that Wenceslaus, the pious Christian king of Bohemia, visited the castle of his heathen brother Boleslas to be present at a feast and tournament. He was warned that Boleslas meditated treachery and might have suspected it, for Boleslas had already caused the murder of the saintly Ludmilla, the grand-mother of the two princes, who had brought up Wenceslaus in the Christian faith. But Wenceslaus went the next morning (September 28th, 938), unsuspectingly to mass, when his brother and his servants met and attacked

him. The king wrested the sword from Boleslas, crying, "God forgive you, my brother!" but was soon mortally wounded and fell dying at the church door. He is greatly honored throughout Germany, and the English ballad of "Good King Wenceslaus" keeps in mind one of the stories of his charity.

September 29th is very widely observed, as St. Michael and All Angels, throughout the Church in recognition of the ministering spirits; while September 30th keeps in memory the learned church father, Jerome—hermit, controversialist, and (most honorable title of all) translator of the Scriptures into the vulgar tongue, whence his version is called the Vulgate.

This rapid and necessarily incomplete review of a portion only of the Hagiography will give a better idea of the value of such a study than the selection of a few unusually interesting examples taken through the whole course of the year. It is offered in the hope that it may inspire others to studies which cannot fail to be interesting, instructive and spiritually profitable.

Sewickley, Pa.

ARTICLE VI.

CURRENT THEOLOGICAL THOUGHT.

I. IN ENGLISH.

BY PROFESSOR J. A. SINGMASTER, D.D.

The inaugural address of Dr. Theo. F. Herman, the new professor of Systematic Theology in the Reformed Seminary at Lancaster, Pa., is published in the July number of *The Reformed Church Review*. His subject is "The Epistemological Problem of Theology"—the problem concerning the possibility and validity of religious knowledge. It is one of the tasks of the theologian "to demonstrate to the confusion of scientific materialism and to the satisfaction of a skeptical philosophy that their dogmatic exclusion of religious knowledge from the sphere of universal truth, and its relegation to the limbo of crass superstition or subjective delusion rest on an unscientific and unphilosophic synthetic judgment. This proof is of fundamental importance and constitutes the philosophical task of Christian theology in contradistinction from its dogmatic function." Dr. Herman believes that the theologian must take Kant as his starting point in the performance of this task, but that he must also advance beyond him.

L. Henry Schwab discusses in the July *Harvard Theological Review*, the question, "Is Christianity a Moral Code or a Religion?" He denies Prof. McGiffert's assertion that "to promote the reign of sympathy and service among men was the controlling purpose of Christ himself." He believes that for the student of the early literature there is only one answer possible to the question, and that is that Christianity is much more than humanitarianism. All the N. T. writings testify to "the spirituality of life." Of the modern humanitarian zeal he says, "It is a fine enthusiasm, but its one-sided ardor has narrowed its vision and has led it into serious misapprehensions. Its mistake is twofold. It fails to see that humanity presents deeper and more permanent questions to be solved than those of social im-

provement, and that Christianity is what it is to-day because it responds to the ultimate questions of life."

New Theology and Evolution receive some vigorous treatment at the hands of the editors of *The Missionary Review of the World* in the October number. "We believe," say they, "that any evolution which denies the direct creative work of God or affirms the descent of man from beasts, that any higher criticism which denies the infallibility of the Bible as God's revelation of Himself and the way of life to man, that any new theology which denies the essential deity of Jesus Christ or His atonement for sin as the only hope of salvation for man—we believe that these phases of modern thought are erroneous, are subversive of true spiritual life, and are preventative of any permanent work in upbuilding the kingdom of God."

The September number of the *Methodist Review* contains an article on "The Vatican's Attack on Methodism: A Reply to Archbishop Ireland" by R. J. Cooke. This attack was made by Ireland in the July number of the *North American Review*, of which our author says that for indignation and fury, abuse, sarcasm and cunning is hardly paralleled in American literature. The bitter quarrel between Methodism and Rome received public advertisement through the insolent demands of the Vatican on Ex-Vice President Fairbanks, and on Ex-President Roosevelt conditioning an audience with the pope on their practical ignoring of the Methodist Church in Rome. It seems to us that Ireland is left without ground to stand upon by the present article. At least Romanism is still the bitter, implacable foe of liberty of thought. Dr. Cooke utters this final challenge: "Archbishop Ireland says the pope must be respected. True—but *so must the Methodist Episcopal Church be respected!* So must Protestantism, which is cruelly assailed and insulted by the pope's emissaries in every land, be respected. To preach the Gospel in Rome is not to insult the pope. To defend the principles of human liberty, to stand firm as the everlasting hills for religious freedom and civil rights even in Rome is not to insult the pope. The only vicar of God on earth is conscience! Let His Holiness come out from his voluntary seclusion as the "Prisoner of the Vatican" and put an end to that sentimental farce; let him

come out to the throbbing life of the modern world, to the homes, the shops, the crowded marts of trade, the schools and universities where real men live and think and toil," &c., &c., "let him give the Bible, even in his own version, to his people as he does the Breviary," &c

"The Nature of the Atonement" is discussed by Rev. John J. Martin, Ph.D., of Chicago, in the July number of *The American Journal of Theology*. He makes first a series of general statements. a. The atonement is not a definition or doctrinal formula. It is a spiritual fact and principle. Lack of ability to give it philosophical harmony does not affect the fact in the least. b. The atonement, to be effectually preached, must be realized as a present power. c. The nature of the atonement must not be influenced by particular world-views. Personal relation to God is far more important than any view of the universe. d. The only adequate category in which the atonement can be conceived is that of personality. Jesus never departed from this either in thought or activity. He assumed the Fatherhood of God. e. Man is radically a social being, and his personal salvation benefits society. f. The atonement has to do only in a related way with the consequences of sin. Forgiveness of sin does not cancel or neutralize the consequences of sin mechanically. The energy of the atonement is focused upon the sinner. g. The atonement presents no problem in the being of God. It is a principle that proceeds from God. Secondly, the Need of the Atonement arises: a. From the fact that men need first and foremost some inner unifying principle to bring them under authority. b. Man needs to be reconciled with the world-order in which he lives. c. He needs to be reconciled with God. Thirdly, the Master-Force of the Atonement: a. Christ emancipates and enables the will. b. He comes into the believer's life as a great motive power.

Much of this is good and true, but no view of atonement is so satisfying to the human spirit as that which simply rests in Christ as the great sin-atonement Lamb, who reconciles God first and then man.

In the July *Hibbert Journal*, Professor Armitage of Bradford, England, gives the reason "Why Athanasius won at Nicaea."

The strength of Athanasius does not lie in arguments at all, but in a Christian life which has grown out of the messages delivered at the first by the Apostles, and an experience which still roots itself there. These men make merry in vain who think there was but an *iota* of difference between the contending parties at Nicaea, or that it was a strife about terms. The deepest things of the Christian life were at stake. For Athanasius belonged to that small class of men in the Church who have ever sent new life coursing through its veins. He was of the company of Paul and Augustine, of Luther and Bunyan. He stood at Nicaea as the exponent of the deeper soul in every man's soul, whose need could be met only by One who is God of very God, and of one substance with the Father.

In the same number of the *Hibbert Journal* we have a posthumous article from the pen of Professor Borden P. Bowne, the eminent Christian philosopher and theologian. The subject is, "Gains for Religious Thought in the Last Generation." We have recovered from the intoxication produced by the discovery and proclamation of new scientific truths, which seemed, for a time at least, to imperil religion. But now that we have a more adequate philosophical equipment we need no longer fear the facts which once seemed destructive of religion. It is now recognized that religion is a great human fact "and not an adventitious outcome of animal needs changed by association" as the empirical philosophers would have it.

As to the problem of causality philosophy has come to see that it must be theistically interpreted if we would save both science and reason from collapse. "Atheism and materialism of the traditional types are definitely and finally set aside as marks of a belated intelligence." The form and method of cosmic causality are matters of science. The nature and purpose of causality belong to philosophy and religion. The religious value of this distinction is seen in the complete disappearance of the alarm long felt over the doctrine of evolution. The disturbance over this doctrine, which for a time was great, was entirely due to confusing the question of causality with the question of method. Evolution is after all only a movement toward a goal directed by infinite intelligence.

Religion also has become more wholesome. We now find God

everywhere and in all things, but working everywhere according to dependable law.

Another gain is a better philosophy of religious belief. We no longer are under the traditional superstition that nothing is to be believed which is not either self-evident or technically demonstrated. It is now seen that life and action are deeper than logical processes, that immediate premises are behind all inferences, that thought cannot begin until life furnishes the data, and that there is nothing deeper in cognition and life than the fundamental needs, interests and instincts of the mind. "Technically our faith does not admit of demonstration; neither does any other faith or unfaith. But it does admit of being lived; and when it is lived, our souls see that it is good, and we are satisfied that it is Divine."

II. IN GERMAN.

BY PROFESSOR ABDEL ROSS WENTZ, A.M., B.D.

The discussion precipitated by Arthur Drews through his *Christusmythe* and through his tours of popular lectures denying the historicity of Jesus, though much abated, has not entirely ceased. Drews' most recent effort has been to resolve the Apostle Peter into a myth. But these interesting attempts at the mythologizing of historical personages have been frowned upon by the entire scientific world. Earnest investigators refuse to tarry long by a theme so manifestly barren and each of them after delivering a few telling blows against the novel movement has returned to his accustomed line of investigation. Other topics bearing upon religion and theology have claimed the attention of the public and called for discussion, so that even already Drews and his cause are scarcely heard of in the scientific theological journals. The only lasting impression that Drews would seem to have made has been among the materialistic monists, the proletariat, and the anti-churchly and irreligious masses. It was to these classes that he appealed from the first and his efforts would seem to have accomplished nothing more than to have placed in their hands an added instrument of destruction. But the popular discussion of the subject is rapidly

dying away and will probably soon pass into complete silence. Other subjects come to the front.

Several items of international interest have received pretty general discussion in the German Church papers of the last few months. First among these we mention the papal encyclical of May 26th, celebrating the counter-reformer Borromeo and slandering the German Reformers of the sixteenth century and the princes who aided them. This aroused the Protestant consciousness of the entire German people as never before in recent years calling forth a veritable storm of violent public protest and bitter indignation and resulting in what really amounts to a retraction on the part of the Vatican,—a thing unprecedented in the history of infallible popes. The liberal papers gave large space to the doings of the World's Congress for Free Christianity and Religious Progress, which convened in Berlin from August 4th to 10th, and was attended by a large number of American theologians. The famous "Zwickau Theses" adopted by over 1500 representatives of the elementary schools and endorsed by numerous conventions and demanding the modernization of the religious teaching in public schools, have thoroughly aroused the conservative classes of religious thinkers and called forth voluminous discussion. And now most recently the attention is directed to the Emperor's address at Königsberg, in which he reaffirms his belief in the divine rights of kings. But we can only mention these current discussions bearing on religion for their theological import is small. We hasten to report a discovery and a debate of real significance for strictly scientific theology.

The discovery was made by an Englishman. The debate is carried on by the Germans. Mr. J. Rendel Harris, the celebrated Birmingham scholar, late last year discovered among the manuscripts on his shelves a document which he published with translation and comments under the title *The Odes and Psalms of Solomon*. This he modestly claims to be a discovery of epoch-making importance. And in this view other scholars concur. Harnack pronounces it the most valuable discovery in the field of early Christian literature that has been made since the finding of the Teaching of the Twelve Apostles. His views as to the authorship of the odes, their date and their bearing upon New

Testament problems he lays down in a monograph in *Texte und Untersuchungen* (1910), XXXV, No. 4, where the odes appear in an independent German translation by Johannes Flemming. In the first number of the current volume of the *Theologisches Literaturblatt* Ebrard Nestle, who had read carefully Harris' proof, calls attention to the new find and briefly states his opinion. In a very lengthy article in the twelfth number of the same paper Johannes Hausleiter attacks Harnack and maintains the position of Harris as to the authorship of the odes and the conclusions warranted. G. Diettrich in No. 19 of the *Reformation* holds the same position as Harnack, while Johannes Leiboldt in No. 27 of the *Allgemeine Evangelische-Lutherische Kirchenzeitung* sides with Hausleiter against Harnack, as does also Wohlenberg in No. 7 of the *Schleswig-Holstein Kirchenblatt*. Further discussion is sure to follow for the theme is fruitful. We need to look at the odes somewhat more closely in order to understand the issues involved.

Mr. Harris' document is a manuscript three or four centuries old coming from the region of the Tigris, written in Syriac, a translation probably from the Greek. It consists of 56 leaves and contains 58 odes or songs, composed probably in the first century of our era. Seventeen of these odes are the well-known "Psalms of Solomon," Jewish compositions which belong to the time immediately following Pompey's death and which have come down to us in a Greek translation doubtless from a Semitic original. The other 41 poems constitute a work which was known in the early Church as the "Odes of Solomon." The name of this work had been familiar to us from patristic literature. The church father Lactantius, a contemporary of Constantine the Great, quotes from the "19th ode of Solomon" and that too in a connection which shows that he counts it of equal value with the Old Testament, if not indeed a part of it. Then, too, this Solomonic writing is mentioned in two Greek registers of the biblical Canon, the pseudo-athanasian synopsis of the 6th century and the stichometry of Nicephorus of the 9th century, both times in close connection with the "Psalms of Solomon." And five of the odes now discovered had been quoted literally and extensively in an ancient gnostic book called the *Pistis Sophia*. This is a Coptic translation but the connection shows that for the gnostic author the "Odes of Solomon" had the same

authority as the Old Testament. Thus the importance of the discovery becomes evident at once. We have placed in our hands in almost complete form a work which hails from the earliest period of our era, which enjoyed full canonical authority in certain quarters and a high regard in the Church at large, and which is therefore fraught with possibilities of information on that critical period in the world's religious history.

Now the question at issue is the authorship and the date of the composition of these poems. The answer promises much for the history of the Christian origins. For these odes are very mystical compositions and manifest a trend of thought which we instinctively associate with the literature of the New Testament. Their unique terminology and general atmosphere are a constant reminder of that literature and especially of the mysticisms of St. John. If therefore we can fix the date of their composition or the quality of their authorship we shall have made a mighty stride toward the solution of the problem concerning the origin of the *Johannic* mysticism and possibly even of Pauline Christianity.

That the odes were not written by Solomon is evident. The title of a book in the antique world is no indication of its authorship, for it is a well-known fact that in that early age illustrious names were very frequently superscribed to writings and sometimes interpolated into the context in order to secure for the compositions a wider circulation. That this work is no wilful forgery is equally certain. Nowhere does the author manifest the least effort to impersonate Solomon. Without doubt, therefore, we have here the words of some deeply pious soul too modest to give his name. Some time after their composition (but before the 4th century, when Lactantius knew them as the "*Odes of Solomon*"), some writer concluded from the striking romanticism reflected in the crystal beauty of the songs that their author must have been Solomon, who according to I Kings 4:32, "spake 3000 proverbs, and his songs were 1005." Hence the designation of our odes.

But was it a Jew or a Christian who wrote the hymns? This question can be answered only by examining the inner content of the hymns. If they were written by a Jew and before John's Gospel, then we may conclude that the *Johannic* literature of the New Testament is the offspring of the same atmosphere

which produced these odes, namely, an atmosphere which existed before Christianity. And we must further conclude that the distinctive doctrines in that literature, the doctrines so highly cherished by orthodox mystical Christianity, are not the product of the Spirit of Christ in the experience of the disciple but are merely Jewish molds of thought into which Christ's teaching was cast by the earliest speculative theologians, and much that we have been accustomed to consider peculiarly Christian is really the outgrowth of Judaism. This is the position which Harnack maintains. But if the odes were written by a Christian and no considerable time before John's Gospel, then we may conclude that both compositions are the product of one Spirit and experience. And we must further conclude that the yearning mysticism of love and joy, the precious doctrines of salvation, life, and immortality, and the emphasis placed upon the Word and faith, all of which are common to the Johanne literature and the odes, are peculiar to the Christian Church and not merely beautiful heirlooms from Judaism,—that the activity of the Apostle Paul first prepared the spiritual soil which yielded such piety. This is the position which Hausleiter maintains. Thus do the authorities differ in their interpretation of the internal evidence. We may reproduce a few of their respective arguments.

The chief passage in the odes which can be of service in dating them is the first verse of the fourth ode: "No man, O my God, changeth Thy holy place; for Thy sanctuary Thou hast designed before Thou didst make other places." This passage in Harnack's opinion refers to the temple at Jerusalem and presupposes that the temple still stands. The ode must therefore have been written before the year 70 A. D. Furthermore the sentiment is clearly Jewish and refers to the Rabbinical conception of the ideal pre-existence of the temple. It is inconceivable that a Christian should have uttered such a glorification of the temple after Jesus (Mt. 24:2) and Stephen (Acts 6:13 sq.) had spoken so emphatically concerning its transitory character. "We see at once, that the temple still stands, that the author regards it as a sacred object which God created before the creation of the world, and that he regards it as the most sacred of all objects. He is therefore a Jew."

But Hausleiter points out that this interpretation of the pas-

sage seriously disturbs the continuity of the ode and in fact contradicts the sense of the context. He proves successfully from a large number of instances that the language of the odes is highly metaphorical, and concludes that the word "temple" in this connection refers to the Christian Church, which is considered pre-existent as in Eph. 1:4. This passage would indicate, therefore, that the odes were written by a Christian and possibly long after the year 70.

The question is discussed as to the doctrinal references in the odes. Are they distinctively Christian or Jewish? Harnack says that the body of the work is genuine Jewish literature and only one or two of the odes (Nos. 19 and 27) are to any considerable extent of Christian origin. Upon close scrutiny and by a process of severe literary criticism he discovers that these passages containing undeniable orthodox christological allusions are not germane to the context. The sense is improved by omitting them. They are therefore the interpolations of some Christian hand. Furthermore, many of the allusions so characteristic of early Christian literature are wholly wanting, such as the ecclesiastical sentiment, the emphasis upon the sacraments, and the references to the Christian doctrines of sin, grace, and forgiveness. The conclusion is that the authorship is Jewish and that the distinctively Christian passages have been interpolated upon the Jewish context. Thus would Harnack apply to the new discovery the same solution with which he was supposed some years ago to have settled at one stroke the question of the origin of the book of Revelation. Diettrich also regards the odes as a Christian expansion of a Jewish document.

But this composite character of the odes is emphatically denied by Hausleiter and others. Nestle gives it as his opinion that they constitute a literary unity and agrees with Harris in ascribing them all to one author. Hausleiter by a lengthy argument based chiefly upon the metaphorical character of the language proves that the two odes (Nos. 4 and 6) which Harnack regards as undeniably Jewish are really Christian. He also points out a much larger number of clear references to Christian doctrine than Harnack admits, e. g., the Son of God, the Light, the trinitarian formula, the Cross, the Virgin Birth, the sufferings of Christ, the descensus, free grace (not merit). From these numerous definite theological references to the faith of the

Christian Church and from the fact that no passage is necessarily Jewish he concludes that the work is of Christian authorship. Any patent historical references to Jesus and first century events which might have been contained in the original odes would have been removed as anachronisms as soon as the conviction arose that Solomon himself wrote them. Harnack's hypothesis embodies an inconsistency, for a Christian interpolator would surely have expunged such a passage as 4:1 sqq. if the reference were to the temple at Jerusalem. Leipoldt adds an argument in favor of the Christian origin of the odes, to the effect that we have no instance on record of a Jewish author in that age singing in psalmodic strains without assuming the role of another. The very modesty of the author argues against his being a Jew.

All who argue that the author was a Christian admit that he was not far removed from Judaism and call him Jewish Christian. The Coptic text of the *Pistis Sophia* and the Syriac of Harris' document evidently are translations from the Greek. But the Greek can hardly have been the original language of the odes. Leipoldt shows by retranslation that the proper rhythm is secured only by setting them in a Semitic tongue, e. g., the Aramaic. The author must be sought, therefore, among the early Jewish Christians of Palestine. The same conclusion is warranted from the ethico-religious content of the odes. They constitute a worthy example of the "psalms and hymns and spiritual odes" mentioned by Paul (Eph. 5:19).

When Lietzmann discovered last year that the gnostic presuppositions for John's Gospel existed even before the first century he removed a strong argument from those who claimed that the Gospel could not have been written before the middle of the second century. But recently Harnack and others have argued that the type of piety reflected in the Johannie literature can be explained from pre-Christian and extra-Christian conditions. The newly discovered odes it is claimed are simply another link in the chain of evidence supporting that view. On the other hand it is argued that the odes are a new proof that the fourth Gospel and the other Johannie literature could not have been written by a Hellenist but must have been written by a Palestinian Jew converted to Christianity. Surely the peculiarities of oriental lyric invest the problem with many difficulties and it

may be expected that a large literature of interpretation and criticism will soon gather about the new discovery. Meanwhile the naive reader will be able to gather refreshment and inspiration from these poetic compositions, for not only do they teem with the charming analogies and the original flavor of some of the psalms but they reflect a type of piety and a richness of spiritual experience that seems to presuppose the divine touch of even "a greater than Solomon."

ARTICLE VII.

REVIEW OF RECENT LITERATURE.

EATON & MAINS. NEW YORK.

Religious Certainty. By Francis J. McConnell, President of DePauw University. Pp. 222. Price \$1.00.

This splendid little volume seems to have been written with the perplexities of the cultured layman in view. It makes no pretense to a solution of profound philosophical or scientific problems; nor yet to set forth a theological theory of religious faith. It is rather an interpretation of Religious Faith adjusted to the best conclusions of modern thought. To the ordinary lay reader there is no doubt much in modern literature that makes the impression that the old landmarks of the faith are swept away. Criticism would seem to have taken away our Bible; Evolutionism would appear to have destroyed the theistic conception of the world; and Pragmatism would pretend to have done away with the concept of the Absolute in any and every sense. Neither of these conclusions are true. But these terms stand for scientific methods whose results require a readjustment of our *understanding of the faith*. As a guide to this readjustment the volume of President McConnell is most excellent.

In setting up criteria of certainty there are two dangers to be avoided; first, there is danger of making certainty a matter of such complete subjectivity as to lose the unifying objective guarantee entirely; and second, there is the scholastic danger of construing certainty as a matter of mere intellectual assent to a logical system of doctrine which is wholly objective. Most of the errors and scepticisms have arisen from one or the other of these errors. In his first chapter the author despatches these pitfalls by showing the relation between Life and Certainty. "Religion is pre-eminently a matter of life, and in life absolute infallibility plays small part." "We must move out from the realm of infallibility into that of practical certainty. Again, we must insist upon a whole mind whose demands for certainty are to be satisfied, but we must insist upon certainty of the same kind as that for which we seek in real life—the certainty that comes out of life and that issues in life. The mind lives upon its belief as the body lives upon bread and water and air. Life is first, and formal reasoning second." (P. 6 & 7 f.) (*Italics mine*). "Civilization proceeds by what might be called the exercise of humanity's right of eminent domain." (P. 9). "Belief is the energy of the soul shown in intense seizures and de-

terminated grasps." (12). This impresses the reader as radical Pragmatism. But the breadth of the author's vision leads him far beyond the narrow range of this attractive novelty in philosophy. "If a belief promises anything the pragmatist says: 'Ask not for its pedigree or for its certificate of good standing from the professional logicians and system-inspectors. Simply try the thought and see the practical result.' It can readily be seen that this system is open to grave charges of incompleteness." (61 f.) "All this can be understood as rebellion against and reaction from the self-sufficiency of the rationalistic absolutists, but such rebellion fails to recognize the driving force of logical passion back of the absolutists, mistaken and extreme as their systems may have been (67.)" Religious certainty rests upon the "*whole mind*," and its criteria comprehend the apriori principles of the Absolutist and the practical results of the Pragmatist.

Belief rests upon facts. Our certainty with respect to "the great convictions of Christianity" (23) rests upon a comprehensive grasp of its great facts together with the central fact of "*life*" with all that life means. It is not sufficient for faith to have a theory which gives a retrospective account of life (biologically); life's profoundest meaning is prospective. The longing for immortality is a fact and every theory of the universe does take an attitude towards it even if presumably only to deny it. But the enrichment and the more adequate interpretation which life receives through the Christian doctrine gives it its pre-eminence as an article of belief.

When he comes to speak of the Bible and Religious Certainty he says: "The authority is the authority of life itself. The force of the Scriptures is so distinctly vital that it catches us in its momentum and carries us along. When we seek for a better understanding of the Scriptures as to their authority we really have in mind the closer contact with the life there.... for the characteristic of the Book is that above all other books it is throbbing with life." (133) So likewise in the matter of belief in prayer. The objective and the subjective combine in this high function, not to the obliteration of either the one or the other, but to the sublime realization of their mutual reciprocity. "The prayer can hardly be sincere until it involves the entire life of the petitioner.... We live only as we act, and the answer to prayer which involves the most of activity on the part of the petitioner is the truest answer."

"Here some one may protest that all this is merely reflex, &c." But that is seeing only one side of the process. "A petition which is merely articulated breath may be dismissed for all spiritual purposes, but if we must believe for the satisfaction of our scientific demands that even the breath waves started by such a petitioner have to be taken account of, much more may we

believe that in sincere prayer the spiritual life-throbs beating out toward a desired object have to be reckoned with. If we believe in a physical system we may believe also in a spiritual system. Many interlocking assumptions are wrapped up in the Christian thought of prayer; the idea of the existence of God &c. But these assumptions are in the path of *life*, and we hold fast to them and take increase of certainty from them." (181 ff.)

I have indulged liberally in quotations in order to give the reader a taste of the vivacious style of the book. It will be a profitable book for every reader, for the perplexed it will be a refreshing guide out of many perplexities. It is not likely to refute or convert the confirmed sceptic.

C. F. SANDERS.

Behind the World and Beyond. By Henry A. Stimson, Minister of the Manhattan Congregational Church, New York City. Pp. 291. Price \$1.25 net.

Dr. Stimson's name is by no means a new one to the readers of sermonic literature. He has previously published several volumes of sermons which have given him a high rank in the American pulpit. In this new volume his reputation is well sustained.

There are twenty-five sermons. The subject of the first one is, "What Lies Behind This Puzzling World," and this gives the title to the book. It is also, in a sense, the keynote of the volume as a whole. As the author says in the preface, "The title of this book, while suggested by the opening chapter, is justified by the subject matter of the book. It deals with spiritual realities, with what Plato called *noumena* as distinct from the *phenomena* of life. The latter are what most absorbs men's attention, but back of them and beyond them is the realm of the great truths which, while easily overlooked or disregarded, persist through all change, and are eternal."

Some of the other topics discussed are, "Can Sin be Forgiven?", "The Meaning of a Neglected Christ," "The Manly Side of Temptation," "The Psychology of Conversion," "The Challenge of the Christian Church," &c.

Among the most important of the sermons, perhaps, are three on "The Essentials of the Christian Faith." In these Dr. Stimson stoutly defends the inspiration of the Scriptures and their reliability as a guide in spiritual things, the deity of Jesus Christ, the virgin birth, the sinlessness of His character, the miracles, His bodily resurrection, &c. He preaches substantially the old theology and the old Gospel which our fathers believed and taught, and on which they grew to the stature of manhood in Jesus Christ.

JACOB A. CLUTZ.

THE TROW PRESS. NEW YORK.

Justice to the Jew, the Story of What He Has Done For the World. By Madison C. Peters. New and Revised Edition. Pp. 244.

In the preface of this little volume the author informs us that the first edition was published about eleven years ago. Some two years later the plates of that edition were destroyed, and the author set himself to the task of rewriting, the results of which effort are now presented in this volume, the only old thing about which, we are told, is the title.

Dr. Peters is not a Jew, but a distinguished and popular, if somewhat erratic, preacher of the Presbyterian and several other denominations. He tells us that he is of German origin and was thoroughly indoctrinated, in his youth, in all the prejudices against the Jews which are so characteristic of the German people, who have been among the leading "Jew-baiters" of the world. But he has evidently worked *con amore* in the preparation of this volume, and has gone to great pains in his effort to do "justice to the Jew." As one follows the fascinating pages it is easy to believe that, as the author tells us, he has examined and consulted many "forgotten tomes and musty manuscripts buried in the obscurity of libraries and private collections."

It is certainly a very interesting story that he tells, and one that will be a surprise to many of his readers. For example, he claims that the old story of Queen Isabella pawning her jewels to provide funds to equip the fleet with which Columbus sailed forth to discover a new continent, is not true, and that the money, "17,000 ducats, then equivalent to about \$20,000," was really furnished "out of his own private treasury," by one "Luis Santangel, a Marano or secret Jew." He also informs us that Columbus had numerous Jews in the crews of his ships, among them "a Jewish interpreter, a Jewish surgeon, and a Jewish physician," and also that another Jew, "Luis de Torres by name," was "the first white man to tread the soil of the Indian Guanahani (called afterwards San Salvador)."

Many great inventions and discoveries are credited to Jews. They are shown also, quite contrary to the general impression, to have been earnest patriots and good soldiers in every country that has granted them citizenship, or even given them an opportunity to show themselves worthy of it.

That among the Jews have been many great writers, journalists, poets, philosophers, musicians, jurists and statesmen, as well as great financiers, is better known. But it is doubtful whether even among those who are disposed to do "justice to the Jew" there are many who have any adequate understanding of how much this wonderful people have really contributed to the

knowledge, and culture, and prosperity of the race, in these different lines of human activity and progress.

This is a book to be read and studied for its much valuable information, not otherwise easily accessible, and to remove an unreasonable and often cruel and vindictive prejudice against the most remarkable people of all history, and then to be kept at hand for constant reference.

The first chapter is a very informing essay by Oscar S. Straus, Litt.D., LL.D., Secretary of Commerce and Labor, on "The Influence of the Hebrew Commonwealth upon the Origin of Republican Government in the United States."

JACOB A. CLUTZ.

LUTHERAN PUBLICATION SOCIETY. PHILADELPHIA, PA.

Present Day Lutheranism. By Professor Frank P. Manhart, M.A., D.D. Third Printing. Pamphlet, pp. 29.

This belongs to the series of "Lutheran Monographs" being put out by our Publication House. It consists of a number of "theses" which were first published in the LUTHERAN QUARTERLY, in the April Number of this year.

The theses number 72. The general spirit and trend of them is very well expressed in the first paragraph of the "Foreword." "The author's aim is purely irenic. He believes that the divided hosts of Lutheranism may wisely and profitably seek a basis for unity, fraternity and co-operation."

In the development of the theses, Dr. Manhart plants himself firmly on the position that the acceptance of the Augsburg Confession is "entirely sufficient to make, and identify as Lutheran, an individual, a theological school, a congregation, a synod or other church body" (18) and also that "there is nothing in the Formula of Concord, or in the other Lutheran Symbols of the Book of Concord, that calls for a decisive and schismatic or sectarian spirit, with regard to Lutherans who subscribe only to the Augsburg Confession" (26).

All this, and much more in other theses, is very interesting just now in view of the fact that one of the general Lutheran bodies of this country, the Joint Synod of Ohio, is threatening to withdraw from all "fellowship" with the General Council because the latter body is suspected of holding fellowship with the General Synod, though its officers deny that such is the fact. See editorial in the *Lutheran Observer* of Sept. 16th, 1910.

It would be well if all such narrow, divisive and separatistic Lutherans would read and "inwardly digest" Dr. Manhart's theses on "Present Day Lutheranism." They should certainly be read with great care by all Lutherans of the General Synod, and especially by all those who may have any doubt about the

sufficiency of the doctrinal basis of that body, or who are disposed to broaden that basis, or rather to narrow it, in the hope of thereby winning greater favor and a fuller recognition among other Lutherans of a stricter type, or of hastening in this way the day of a better understanding and more unity among the now divided Lutheran bodies in this country. According to Dr. Manhart Lutheran unity does not seem to lie in that direction.

JACOB A. CLUTZ.

HOUGHTON, MIFFLIN & CO. BOSTON AND NEW YORK.

The Home-Comers. By Winifred Kirkland, Author of "Polly Pat's Parish" and "Introducing Corinna." Cloth. Pp. 326. Price \$1.20 net.

"The Home-Comers" is a bright and interesting story for boys and girls. Grandmother Dorrel, who is really the heroine, receives a legacy of a few thousand dollars, and thereupon brings home four city-bred and spoiled orphaned children of her son. Their adjustment to the happy, simple life of a farm and to their grandmother's sensible and noble ideas forms the subject matter of a wholesome tale, suitable for school or Sunday School libraries.

E. S.

ANTI-SALOON LEAGUE OF AMERICA. WESTERVILLE, OHIO.

The Anti-Saloon League Year Book, 1910. An Encyclopedia of Facts and Figures Dealing with the Liquor Traffic and the Temperance Reform, compiled and edited by Ernest Hurst Cherrington. Pp. 256. 12 mo. Price, Manila, 35 cents; Cloth, 60 cents.

This little book is just what the title claims, and is almost indispensable to the wide-awake pastor and temperance worker.

J. A. SINGMASTER.

TESTIMONY PUBLISHING COMPANY. 808 LA SALLE AVE., CHICAGO.

The Fundamentals, A Testimony to Truth, Vol. ii. Pp. 125. Paper, 12 mo.

This is the second volume of a series of booklets distributed by "Two Christian Laymen" free of charge "to every pastor, evangelist, missionary, theological student, Sunday School superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English speaking world, so far as the addresses of all these can be obtained." These booklets are all furnished to the laity at fifteen

cents per copy, eight copies for one dollar, or one hundred copies for ten dollars. The contents of these booklets justify the monumental benevolence of the two Christian laymen. Blessings on their heads! They are doing great things for the kingdom in placing defenses of our holy faith within the reach of every English speaking pastor. We urge our readers to secure these volumes, to read and to circulate them most widely. The contents are as follows:

1. The Testimony of the Monuments to the Truth of the Scriptures, by Prof. Wright of Oberlin.
2. The Recent Testimony of Archaeology to the Scriptures, by Dr. Kyle, Egyptologist.
3. Fallacies of Higher Criticism, by Dr. Franklin Johnson.
4. Christ and Criticism, by Sir Robt. Anderson of London.
5. Modern Philosophy, by Philip Mauro, Esq., of N. Y.
6. Justification by Faith, by Bishop Moule of England.
7. Tributes to Christ and the Bible, by Brainy Men not known as Christians.

J. A. SINGMASTER.

CONCORDIA PUBLISHING HOUSE. ST. LOUIS.

Kommentar ueber den Brief Pauli an die Epheser, von Dr. G. Stöckhardt, Professor am Concordia-Seminar zu St. Louis. Half leather bound. Pp. 264. 6x9. Price \$1.25.

Katechismuspredigten ueber das erste und zweite Hauptstück, von C. C. Schmidt, Pastor an der ev. luth. Gemeinde zum heiligen Kreuz in St. Louis, Mo. Do. Do. Ueber das dritte, vierte und fünfte Hauptstück. Half leather. Pp. 273 and 136. Price \$2.00.

Dr. Stöckhardt has fulfilled expectations awakened by his commentary on Romans in this his latest work on Ephesians. We have before us the ripe fruits of his study, no doubt, for the class-room. While the commentary is thoroughly critical in its analysis of the original text, its aim is practical. The faithful use of it on the part of pastors will make them able ministers of the New Testament. The Introduction deals with the problem of authorship in particular and finds no reason for attributing Ephesians to any other author than the Apostle Paul. The make up of the book is up to the high standard of the Concordia House, and the price, considering this and the contents of the book—especially the accurate quotations from the Greek—is a marvel of cheapness.

Prof. Schmidt's Catechism-Sermons are in the line of the celebrated Ahlfeld's expositions. In this volume we have a thoroughly interesting and practical treatment of the Five Parts of

Luther's Smaller Catechism. A series of sermons on the great doctrines of the Catechism must be edifying and refreshing to older Christians. The catechist will find many suggestions for the class in these sermons. They furnish also excellent Sunday reading for the home. We hardly need to say that the book is splendidly gotten up.

J. A. SINGMASTER.

FUNK AND WAGNALLS CO. NEW YORK.

The Homiletic Review. An international magazine discussing current, religious and theological thought and every phase of the preacher's work. Subscription \$3.00 per annum; \$2.50 to ministers if paid in advance.

The August number contains, among other good things, a report of "The Edinburgh World Missionary Conference," a sermon on "The Vision of God" by Dr. Rush Rhees, and an article from the pen of Prof. Sayce on "The Language and Script of Earlier Old Testament Books." Prof. Sayce argues that "if there are any records in the Old Testament earlier than the time of David they would have been written on clay tablets in the Assyrian language and script" and translated or paraphrased later into Hebrew. "The linguistic foundation on which the Higher Criticism has built its conclusions thus turns out to be a foundation of sand."

ARTICLE VIII.

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